The New Christianity

A Quarterly Journal
for its promotion and interpretation

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READING SWEDENBORG
William F. Wunsch

INCENTIVES TO A NEW CHRISTIAN SOCIETY
Earl C. Hamilton

SHALL WE CHANT?
Horace B. Blackmer

SACRAMENTS
Alice Thacher Post

A FIRST TASK FOR THE BIBLE TRANSLATOR
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A QUEST IN SWEDEN
Marguerite Block

TRENDS AND DEVELOPMENTS

BOOK REVIEWS

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TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Master which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to his followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
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Reading Swedenborg

WILLIAM F. WUNSCH

IT might be presumed that a writer on theology who lived as long ago as 1688-1772 could have little to do with religion at the present day. But while Swedenborg's Theological Works have their setting in his times, and contain many a thought-form from those times, they are essentially a forecast of a Christian thinking and living which were to come and which only now are struggling into existence, usually by a single insight or attitude at a time.

His Survey of his Readers

Swedenborg himself once cast his eye over his public. The people who looked into his books could be placed, he thought, in five groups. There were those who, being committed to a different outlook or being "enemies of faith," dropped the books. There were the intellectually curious, who explored any fresh information, and for this reason read on. Thirdly, there were those who granted what he had to say, but stopped there. Again, there were those who read "to some betterment of their lives." And the fifth group consisted of those who welcomed what he had to say with joy and found that it meant a good deal to them in their own experience.

Now it is to be said of this survey, for one thing, that Swedenborg made it in 1748, before he had put pen to any of his theological works, strictly so called. His biographers, it is true, usually treat this classification as a prediction of the kinds of readers which his theological works would have. But the passage (which is *Spiritual Diary,* No. 2955) is not couched in terms of reference to the future. In his scientific and philosophical books he had already broached religious views; and in *The Worship and Love of God* had given a poetical and mystical expression to his profoundest thinking; the classification of readers could have been only a survey of the public reaction to the theological content of such works. The *Diary* passage has especial reference to what he was writing about spirits or men in the other world and their connection with human life in this world. The context of the passage makes this abundantly plain.

To the Interested Reader

Today, apart from the feeling that Swedenborg is remote from our times, and apart from the further fact that his books deal with a specialty, theology, it is the voluminousness of his works and the dry and often diffuse style, which deter even the interested reader. It is in order to keep alive and, if possible, to facilitate any initial interest, that I offer some suggestions on reading Swedenborg. My own reading has extended, I find on looking back, over a period of thirty-six years; and has been done not only in English and German translations, but in the original Latin. Twenty-five of those years, moreover, have been spent as a teacher and preacher whose professional concern it is to become as well acquainted as possible with the thirty-two volumes of Swedenborg's Theological Works. These years of reading and study give me a little confidence in presenting my suggestions, which indeed are so numerous that they cannot all be gathered into this article. For the most part they are either suggestions of things which I have found it well to do in reading Swedenborg or of things of which to be aware as one reads.

Much wise counsel about reading is to be won from such essays as Quiller-Couch's *The Art of Reading.* Quiller-Couch and his co-travelers in the realm of literature have to do, however, with great prose and poetry. Swedenborg's Theological Works, I think we are compelled to say, are not literature in that sense. They are not distinguished for their prose. Their style is bare, often discursive; they are repetitious, and they abound in expressions used in a sense peculiar to them, that is, in

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technical terms, having to do with a specialty, theology. Such exclamations as "magnificent prose," or "sparkling illustrations," or "what grace!" will not be drawn from the lips of readers of Swedenborg's pedestrian Latin. The suggestions for reading him which I offer, are therefore of a formal nature, answering to his sober procedure, and to the fact that his theological works do not come under the head of life and letters, but of theology. I do not see how we can speak of "art" in reading him.

Modern Translation of Swedenborg

First of all, a reader should give himself the benefit of modern translation. Translation of Swedenborg has very much improved with time, I think, and perhaps more in this country than in England. In England, for example, readers were content with Clowes's translation of *Conjugial Love,* done in 1794, until 1891—almost a century; in the same time in this country three independent translations were made and revisions of one or two of these. In recent translation of the Theological Works there is a much smaller amount of Latinized English, sentences are shorter and more fluent, and there is a much more accurate rendering of meaning. Incidentally, the books are better made, lighter to hold, and in size more comfortable to the hand. Let me give at least one small instance of improvement in translation. Verbal fidelity once led translators always to render Swedenborg's "sensualis" with "sensual." An old translation actually speaks of the "sensual man" as being "such as one is in infancy and early childhood" (*Apocalypse Explained,* No. 916(3)). The comparison should have forewarned the translator; a child, living in the world of the senses, is "sensuous," not "sensual," which only an adult can be, and no credit to him! Swedenborg's adjective means "sensuous" for the most part. Recent translation, in Potts's *Swedenborg Concordance* and in various volumes of the Theological Works, has seen to the distinction.

In one large matter, to which every reader's attention may well be called, we seem rather helpless to do anything in English. Readers are frequently repelled by Swedenborg's flat assertions and what seems to be a most dogmatic temper. It is remarkable what a different impression is made in this respect on one who reads him in Latin. His propositions are in the subjunctive mood of the verb, that is, are modest tenders or at least tentative tenders of a proposition yet to be demonstrated. The English language, not having at hand so wide a use of the subjunctive, reads as though Swedenborg were perpetually laying down the law. The tentative mood of the Latin is lost. The German language, employing the subjunctive more freely, keeps and conveys the mood of tentative proposal.

In such important matters as more idiomatic English, English sentence structure, greater accuracy in hundreds of details, recent translation far outdoes the older, and a reader should avail himself of it.

Three Formal Suggestions

Before going too far into the substance of what the reader will come upon in the Theological Works, let it be urged early that he wait patiently for Swedenborg's definition of his terms. He uses so many words and phrases in a sense special to him. We have to admit that Swedenborg indulges in surprisingly few definitions. More often than not, the reader is obliged to construct a definition for himself; but then he needs to wait until material accumulates for fashioning the definition. The words "divine" and "divinity," for example, are employed by Swedenborg (both as nouns, by the way) with a deep difference in meaning. The "divine" of the Lord is the life which issues from Him or which He has to offer. The acknowledgment of this "divine of the Lord" is, says Swedenborg, "the first essential of the church." But the "divinity of the Lord" is an article about His nature. To this article a man may or may not subscribe, and yet in either case be acknowledging the "divine of the Lord" or the manner of life which He holds before men. Even recent translation fails to maintain this distinction always. And this word "church"! Ordinary English word, into which we then put the ordinary English dictionary sense —"ecclesiastical body"! But by "church" Swedenborg means the kingdom of God on earth. It is the spiritual or Christian life attained and actually existing among men. His "new church" is this kingdom inaugurated anew or this spiritual life stirring anew and achieved in fresh measure. Here his own definitions are abundant. His "church" is a spiritual reality, not a material or physical entity; and the "teachings for a new church" which are presented by him are truths which he is convinced will inspire a renewed Christian life and experience.

A somewhat similar suggestion to this—that we wait for his definitions—is that we appreciate that his discussion is habitually piecemeal. At a given point he says only a part of what he has to say, not always bringing everything together which he has to say on a subject. It is a large consideration in his teaching about the Scriptures, for example, that certain Bible books are possessed of what he calls a "spiritual sense" or a continuous deeper meaning. One would suppose that Swedenborg would certainly enumerate these books in any main treatise on Scripture, but neither in the *Doctrine of the Sacred Scripture,* nor in the chapter on Scripture in his great summary of teaching, *True Christian Religion,* does he enumerate them. One has to look elsewhere for the list, and in relatively remote corners of the Theological Works. The reader wants not to be too quick to think that he has the whole story on any point. Swedenborg may add something more, often something quite different, and even verbally contradictory, some pages or volumes farther along. To illustrate, there is the frequent discussion of how the spiritual life is "acquired" by us. Emphasis falls on the efforts which we ourselves must make,

until it seems that we achieve the spiritual life by our own efforts. This position, left solitary, has often been referred to as "rationalism" in Swedenborg. Fundamentally, however, the spiritual life is not an acquisition of ours, but a gift to us from on high. We do not regenerate ourselves. It does not even rest with us whether we shall have the spiritual life dawn on us at this or that time. Rebirth is still mystery. Swedenborg brings out the different aspects of the whole reality, but not often at one and the same place.

Failure to appreciate Swedenborg's piecemeal procedure is especially regrettable when it comes to saying what his teaching is on so taxing a subject and so profound a reality as the Trinity in God. He doubtless discusses the three ways in which God shows Himself more often than he does the three ways in which God exists within Himself. The latter the theologian knows as the intrinsic Trinity, the former as the economic. Only the two together are the adequate Christian view. To present the Trine of manifestations only, is Sabellianism, a conception early advanced in the Christian Church, examined, and pronounced to be very much short of the reality. Both aspects of the Trinity are put forward in the Theological Works, but one needs to traverse the contents of many volumes to be fully aware of that fact. In general, reader as well as student, should wait for the whole deliverance on a topic to emerge, if he is to read understandingly.

Variety of Contents

My next, more or less preliminary suggestion to the reader concerns the student more decidedly, perhaps, but still it concerns the average lay reader, too. It has to do with a fact which not every student takes into account, with the result that his thought becomes tangled and confused. It is this. There are in the Theological Works very different kinds of contents. We do well to appreciate in which body of contents we are moving. In these Works there is much positive religious teaching, which is "doctrine" in the strict sense. This is the content of such books as *The New Jerusalem and its Heavenly Doctrine,* the *Four Leading Doctrines,* and *True Christian Religion,* the standard summary of Swedenborg's religious teaching. Then there is a large mass of exposition of the spiritual sense of the Scriptures—in the many volumes of *Arcana Coelestia, Apocalypse Revealed* and *Apocalypse Explained.* Description of the other world, its phenomena and laws, is another distinct body of content, represented notably by the book *Heaven and Hell.* A fourth body of content consists in philosophical construction of a spiritual-natural universe, and is represented by the book *Divine Love and Wisdom,* in lesser measure by the volume *Divine Providence.* There is much else in the Theological Works, but these are the four chief bodies of contents. With which of these bodies of contents have we to do at a given point? It makes a difference in reading. Each, for instance, rests on a basis of its own. If we do not know this, we shall confuse many of our preliminary questions as we read. We may demand Scripture warrant, for example, for what Swedenborg says about the other world. His descriptions may, indeed, agree with other-world allusions in the Bible, when such allusions are forthcoming; but they rest on his own observation of that world, obtained through intromission of his consciousness into it, or, as he says, they rest on "things heard and seen." The positive religious doctrine in the Theological Works, on the other hand, intended for inspiration and guidance of the spiritual life of men anew, *is* rested back on the Word of God, and indeed is drawn from the Scriptures, and, in Swedenborg's conception, must be. The confusions which arise from not appreciating the distinctions among the bodies of contents in the Theological Works, are more numerous than we can indicate here. To read clear-sightedly, one needs to know in which field of discussion one is moving.

The Emphasis on Religion

It is the average lay reader whom I have in mind, in making these suggestions, not the student who is planning to study theology. The general reader is looking for truths and principles which he can utilize in life. He wants great insights for his active guidance. He is not academically seeking to make himself master of a system of theology; he will be very glad of a truth which will serve him well and be "his" truth—a means of development and strength. One working principle will carry a man a long way. There are hundreds of passages in the Theological Works which, brought together, would make a manual of such principles. There are passages of illumination of oneself, passages in which the values in our complex life are graduated before the conscience, passages exposing pitfalls and plague spots in human life, passages in one way and another putting into our hands a truth of practical moment. To put the emphasis in our reading where these Works themselves do, is to read with penetration and rich result. I said that they concern themselves with a specialty, theology, but they certainly do this in the interests of religion. It is not Bible exposition merely which the successive volumes of the *Arcana* offer; by that exposition they are trying to throw open the spiritual life more widely and deeply—the volumes are inscribed with the motto, "Seek ye first the kingdom of God." Swedenborg's crowning theological volume, be it noted, is entitled *True Christian Religion,* not "True Christian Theology." The books are all about deeper and wider attainment of the spiritual life, by individual and by society. Reading with the same ends in view as those with which the books were written means the most penetrating and rewarding reading. There is strong echo here of the expectation which Swedenborg voiced in that survey of readers he once made, when he enumerated, among others, those who read "to the betterment of their lives." There is such a thing as reading the Theological Works more as they move in the world

of religious growth and experience, not so much as they move in the world of theological definition and discussion and even controversy.

Read Inquiringly!

Let the reader read inquiringly! It is a suggestion which should be made to him at once, for good reason. Swedenborg welcomes, indeed he expressly invites inquisitive approach. The last thing he wishes to do is to render any mind servile to his statements or forms of statement. He has much to say in praise of the "affirmative attitude" in thought on any religious problem, but this of course does not mean credulity or absence of questions. That Swedenborg is not expecting unquestioning assent, is plain from the whole tenor of his discussions—he is perpetually tendering an idea, taking great pains to expound it, adducing one sort of evidence for it and another, and obviously submitting the idea to his reader. He speaks well of those who, as he puts it, "doubt before they affirm," and says it is in keeping with the laws of order that a man be not persuaded of truth in a moment. He takes for his own motto an inscription he saw over a temple in the other world: "It is now men's privilege to enter understandingly into the mysteries of faith." In the *Doctrine of Faith* he records a colloquy between an inquirer and a dogmatizer. He quotes the former as saying to the latter: "Wait a moment. Are you not going to expound this to me? You do not mean, do you, that I must accept what you say merely because you say it?" Now, no man is going to record such a colloquy who himself is advancing on his reader in a dogmatizing spirit. Here is an attitude of which Swedenborg plainly wants nothing. Whatever the lofty claims he makes for the source of his teaching, he desires his reader to maintain mental independence, to do his own thinking, to seize significance for himself. Such reading alone means real assimilation. Perhaps an effort must be made to maintain oneself in this attitude because of the overawing weight of these books and, once it is granted, of the high origin of their substance. But we can be clear that a servile mind is not pleasing to God Himself.

A word should be said about one specific inquiry which a reflecting reader will surely pursue. Even after one has come to understand that he has to do with revelation in the Theological Works, he will not expect everything said in them to be revelation. Those Works contain a positive religious doctrine, as we have seen, which is addressed to conscience and will, and this doctrine is formulated by Swedenborg from Scripture in a light vouchsafed him by God. Those Works also contain an exposition of the Word's deeper meaning, a meaning only the mind of God could disclose, for essentially it is a deeper grasp of the Divine mind. They also contain a description of the unseen world, which is lesser revelation (one day we shall all find that world lying about us), but still revelation, for the information could be had only by God's throwing that world open to some one's consciousness here. All this and more in the Theological Works is revelation, but there is a good deal which is not. Nothing is gained by mistaking the one for the other; a good deal is lost. Swedenborg often recites history, which is general knowledge; he analyses creeds, in the light of what is revealed, but still making his own analysis; he reproduces information of his day about the Bible, about the condition of the biblical text, about the then accepted dates of Scripture books, about attitudes taken in his day toward the Bible, and so on. None of this is revelation, obviously. To raise such material to that level is to read him with no discrimination. It tends to array him as well as oneself against the progress of knowledge in the fields of human inquiry. And to erect every statement of his into revelation is to prevent oneself from really grasping him. He himself said that to take every statement of the Bible for doctrine closes the Bible—that is, it is not an intelligent approach. The same procedure must be an unintelligent way to read his works. Strange as the necessity to say it may seem, the reader should not sign away his powers of ordinary discrimination and his common sense because he is in the presence of revelation, for he wants very much to make sure of the revelation, not confusing it with what is not revelation.

Bible and Theological Works

Part of a reader's inquiry will be the question as to how Swedenborg's teaching conforms to and hails from the Bible. The Bible is primary to Swedenborg, and if one is to grasp him well, it must be primary to his reader. In his positive religious doctrine, Swedenborg sought only to formulate the teaching of Scripture for today, "drawing the doctrine," as he said, "from the sense of the letter of the Word and confirming it thereby." To his work and to future doctrinal development of the Christian mind, the Scriptures are source, in his conception. Swedenborg's Bible exposition, setting forth the Word's deeper meaning, is never regarded by him as exhaustive; not his works, but the sense of the letter of the Word contains the spiritual sense of the Word. In all his labors, he was exalting, explaining, reenforcing the Word of God. In other words, a reader of Swedenborg does best if he knows his Bible well. He should know it by itself and for itself, apart from any doctrine or mode of exposition, else he will never know whether a projected doctrine answers to it really or not, nor will he know whether a given method of interpretation is legitimate, that is, whether it fits it or not. Especially does he need to establish himself well in the picture and sayings of the Lord in the New Testament, and then read Swedenborg to help him apprehend that portrait and those teachings. The Lord has presented Himself to us in Person in the Gospels; comment and interpretation must conform to the facts and picture there. Else one slips into an anomalous situation in which Swedenborg "the Servant of the Lord Jesus Christ" occupies the fore-

ground of one's thought, Christ the Master the background, assigned His meaning, rôle and character by one writing seventeen hundred years after the event.

Swedenborg and Current Religious Discussion

A reader will also help himself decidedly in the grasp of Swedenborg if he reads him with a knowledge of other theological discussion. Able and valuable religious discussion is widespread today. One who is acquainted with it finds that his ability to seize the significance of the Theological Works is immediately sharpened. He reads in an informed context. This more ample reading is far more rewarding than isolated reading of Swedenborg. One becomes alive to the light he offers on current problem and discussion. One penetrates the terminology of Swedenborg to the force of what he is saying. "Proprium" is one of Swedenborg's peculiar terms. But because he uses this new term, does not mean that the thing is unknown. The Bible long ago spoke of the same entity as the "flesh" or as "one's own life," which is to be given up. Current discussion is full of reference to the same thing, speaking of it as the "unsocial ego" or "the little self," as distinguished from the "wider self." As a matter of fact, in order to be well understood, the Theological Works are going to draw upon the whole of human knowledge —on sociology and psychology especially perhaps, but upon the whole round of science. Especially and more immediately do we need to bring up around them for context, not merely current religious discussion, but the body of Christian thought. To this Swedenborg himself points. His summary of his religious teaching, *True Christian Religion,* has for subtitle, "The Whole Theology of the New Church." And when we look into the book, we find that the theology of the New Church is not a self-sufficient system to be isolated, but rather an advance on the existing body of Christian thought, in the midst of which it is to be read and grasped. It represents and forecasts a great growth in the body of Christian teaching, and is not a system to be set up by itself, displacing other systems of teaching.

A Great "I Have Told You Beforehand"

I come now, in conclusion, to what is the leading suggestion which I would make to a reader of Swedenborg. It grows out of the fact that the Theological Works, though they were written in 1749-1771, have to do with the Christendom of today. Those Works reckoned with their own times, but far more with times to come. Swedenborg himself did not expect the truths which he was putting into words, to enter with marked influence into the Christian mind for years to come. He saw a new Christian era dawning, great changes coming, but slowly, as well-settled Christian dogmas and traditional views were gradually dislodged.

Seize on any of the salient characteristics or stoutest convictions of contemporary Christianity as distinguished from traditional, and this forecasted change is plain.

Once—in fact, in Swedenborg's day—a line was drawn dogmatically between Christian and heathen. The heathen would perish unless the Gospel was brought to them. Today Christian missionaries are convinced that non-Christians (they discard the very word "heathen") have their own light and do very well if they follow it. Christianity can add to that light, but can learn from it, too, and needs always to respect it. Swedenborg denied there was any such line as that dogmatically drawn between Christian and Gentile, saying succinctly, "Every good Gentile is saved," and in page after page, to drive home the position, showed the ample means provided by God for the salvation of all men.

Once—very obviously in Swedenborg's day—human capacity to do anything towards having the spiritual life was denied by the creeds. An arbitrary grace chose the elect. Or a mere "faith" meant such grace. Today no thinking Christian believes that a mere profession of faith saves a person, importing into him the merits of the Savior. Only inward change in oneself brings spiritual life. The Christianity of today preaches a "do-your-part" religion. If anything is characteristic of Swedenborg's total religious outlook it is his emphasis on man's part in regeneration and in the redemption of society.

In 1750 belief in the resurrection of the physical body was general in Christendom. Only fifty years ago clergy of all faiths in Boston joined in denouncing a proposed crematory as pagan and as "apt to impede the resurrection of the dead body." Today the general belief is that flesh and blood does not inherit the kingdom of God. So Swedenborg in 1758: "The spirit is a human being in every respect, except that it is not encompassed with the gross body with which it was encompassed in the world. When this body dies, the spirit forsakes it, and never resumes it." (*The New Jerusalem and its Heavenly Doctrine,* No. 225.)

Another of the supreme convictions of the present day is that the spiritual life is nothing apart from human existence generally, but when real, is to be found in the mass of the civic, industrial and moral life. It may be aspired to in churches, but it is to be won only in the world. What powerful disquisitions Swedenborg launched on that point!

Our last suggestion then is that we read Swedenborg as in the present day. We have been told beforehand what was to be and still is to be. These Works serve us as something by which to scan and know the day. They are a large-writ, "I have told you this now, before it occurs, so that when it does occur, you may believe." For Swedenborg did not write in his own name; his conviction was that the Lord was moving to a new day among his followers, and that he, Swedenborg, was called to herald that day.

Incentives to a New Christian Society

Earl C. Hamilton

WE do not travel very far in the teachings of Emanuel Swedenborg without becoming aware of a dominating social reality. It is known as the "Grand Man," or Greater Manhood of the race. Why do we call it a "social" reality? Simply because the Grand Man is more than the mere, mechanical sum total of redeemed human beings. Those myriads of human personalities are joined in an organic relationship. They are assigned and related in such a way that, by virtue of the uses they perform, they constitute one immense human organism. This human organism, this Grand Man, derives its humanness from the humanity of the Lord Himself. Looking manward, it corresponds, part by part, function by function, to the perfect and symmetrical human body.

In its broader references the phrase "Grand Man" denotes more than the redeemed life of the heavens. The presence of the Grand Man, not only in heaven, but also on earth, is thus indicated: "The universal angelic heaven, together with the Church on earth, before the Lord is as One Man." (*True Christian Religion,* No. 119.)

Nothing in us or about us escapes the creative and conditioning influences continually flowing out from the Grand Man. For example, "The existence and subsistence of human bodies is from the Lord through the Grand Man." (*Spiritual Diary,* No. 1708.) And, "Man could not subsist at all, unless as a part he corresponded to the Grand Man." (*Spiritual Diary,* No. 1831.)

The Lord Himself views the human race in strictly social terms. The individual is not lost or swallowed up in the mass, yet he is seen as a part of an interrelated whole. "In the Lord's view the universal human race is as one man; and so, all of one kingdom are as one man; in like manner all of one province; and also all of one city; and all of one house. It is not the men themselves who thus appear together, but it is the uses with them. Those men who are of good use appear together as a perfect and beautiful man. . . . But those who do uses not for the sake of uses . . . appear before the Lord as an imperfect and ugly man." (*Divine Love,* VI.)

The Gospel not Individualistic

Certain social bearings of the doctrine of the Grand Man may be summarized, even from the few citations just made. First, it is idle to raise the question of whether there is a place for the "social gospel" in the message of a New Christianity. A gospel that fails to be definitely and adequately social is not a genuinely Christian gospel at all. It is clear that no individual is left rejoicing simply in the fact that his own unrelated soul is "saved." Salvation is an empty word apart from the individual's participation in a vast, mutually associated order of uses and joys.

Again, one passage we have cited emphasizes the Divine view of the human race as one man, or each smaller group within the race as one man, and so on. This sets up an unmistakable standard for our own personal view of things. To the extent that we are regenerate images and likenesses of the Lord, our way of seeing must approximate the Lord's way of seeing. Accordingly, if we worship God in spirit and in truth (and not in mere conventional fashion) we shall inevitably develop a far-reaching and sensitive social conscience. A truly "social conscience" does not imply some corporate merging of responsibility in which "everybody's business is nobody's business." A social conscience is simply a disposition to see and to react to the human scene as a whole, rather than to some little self-interested phase of it.

Applying this principle to our subject, we can say that a man of truly social point of view will not be satisfied with knowing the immediate and near-at-hand effect of customary economic and social usages. Nor will he gage them entirely according to the personal honesty and integrity of those who practise them. He will wish to know the more remote but no less actual bearings; and he will measure the morality of economic motives not alone by personal standards, but also by their ascertainable effect on the lives of millions with whom he has no direct, customary contact.

For example, five per cent on an investment is more satisfactory than three or four per cent. It is pleasing when the receiving end registers a gain. But what does this gain on the receiving end mean at the producing end, where millions of workers are employed? The person of social conscience will want to know.

Again, a "good price" for one's marketable merchandise is desirable and legitimate. But how shall a sensitive conscience feel when, now and again, it is deemed necessary to secure a "good price" by methods which ignore human values and the human needs of millions? Commodities are deliberately made scarce. On occasion there takes place actual destruction of existing supplies of clothing materials and food-stuffs. What does the "good market" thus created signify to the many who are still underfed and insufficiently clothed? Somehow, the bitter need of these hapless ones does not lead to the utilizing of

their labor power in manning to the full our all but unlimited capacities of production. Rather, their lack of "purchasing power" dictates the ruthless destruction of an "over-supply" of usable goods.

During the present depression this "remedy" has been applied in practically every part of the civilized world. And, during the past century and a quarter, since the beginnings of our modern industrial system, this way of dealing with "surpluses" of commodities has been a persistently recurring thing. One need not be a propagandist to question whether our whole accepted system of production and exchange may not call for closer scrutiny than some are inclined to give.

The Divine and Economics

Let us take a view of our social and economic scene in the direct light of the principles of the Larger Manhood and its associated truths. We may need to have in mind that this great doctrine is not necessarily a device for "harmonizing" an existing set of relationships. As a statement and portrayal of the *proper* adjustments of human beings in a social organism, our mighty truth may turn out to be anything but a sanctification of commonly accepted social and economic relations.

Swedenborg is very insistent on the maintenance of certain human and spiritual values in the social order. We might dwell on some of these as enumerated in the *Doctrine of Charity,* No. 79*ff,* and from that consider to what extent such values are realized in our existing type of society.

To begin with, there should be "what is Divine" in the social system. The class of men named as responsible for effecting that use is the clergy. The minister should be "affected with a desire for the salvation of souls," and for "leading men to the Lord" by means of truths.

It must be noted that, according to the social scheme outlined by Swedenborg, these distinctive ministerial services are part and parcel of a state of society assumed to be normally functioning at every essential point. There are no huge masses of the unemployed. All classes of men,—civil magistrates, workmen, merchants, agriculturists, etc.,—are seen diligent and busy in a settled way performing their tasks in the common plan. Even Swedenborg does not conceive of the adequate maintenance of "what is Divine" apart from certain basic and environing conditions in society as a whole.

No condition is so desperate as to justify the abandoning of spiritual ministrations. Even in a disintegrating social order people can be saved in the sense of cherishing some real eternal hope. But is the full life of spiritual manhood for the masses actually attainable in conditions as they exist? Men and women by the millions are debarred from normal tasks. And spiritual character, we know, does not function normally and adequately apart from some occupation to which one's best can be given.

And what about the effect of fear on the development of spiritual manhood? Modern industrialism, even in "good" times, is largely a régime of fear to vast numbers of wage and salary workers. The present time witnesses a wholesale realization of such fears. In more than one section of our own country the fear intensifies into veritable reigns of terror. Under forms of law, and to the accompaniment of religious and patriotic rant, people are driven and terrorized for no other offense than that of organizing in behalf of the most elementary human rights. How much of "what is Divine" among men can be established in a fear-saturated social atmosphere? Whatever the extent to which they can be "saved," is it possible for men "in states of fear and misfortune" to be constructively reformed toward an abundance of spiritual living? (See Swedenborg's *Divine Providence,* No. 139*ff.*)

Four Indictments

How does our present state of things measure up to the brief summary of a normally functioning society as set forth in *Doctrine of Charity* No. 84? We read, ". . . the various workmen secure that there shall be the necessaries of life." But, under our own view, millions upon millions of all kinds of workmen are shut out from producing the "necessaries of life" for other people; and for their own necessities must depend on "relief," "made work," and other desperate devices.

Merchants, we read in the same reference, are to provide "the things necessary for the various occupations." How shall we apply this to a time when occupations themselves vanish for so many?

Workmen, merchants, and agriculturists, in the passages under consideration, are grouped together in a general function of seeing to it "that there shall be a sufficiency of wealth." Swedenborg does not portray any state of society driven to a point where the necessaries of life and the sources and agencies of wealth are deliberately destroyed for the sake of "restoring the market" and "helping recovery." But our generation has witnessed such things; and, as we have noted, such devices have been a recurring phenomenon, under our prevailing economic system, for more than a hundred years past.

Notwithstanding the great host of pale, under-nourished children in the United States, thousands of gallons of milk, during the past half-dozen years, on occasion of disputes regarding price, etc., have been poured into gutters. Vast piles of oranges have been allowed to rot under the sunny sky, because there was no "market" for them. People have been paid for producing nothing, or destroying what was already produced. Tenant farmers and share-croppers, themselves and their families in desperate need of clothing, have been ordered out to the fields to "plow under" cotton; while the owner of the estate, directing the work of destruction, has drawn pay

for the patriotic service. I know one authentic instance of a plantation owner so generously remunerated by the government for thus destroying, that he was able to buy an additional plantation; and immediately set to work evicting share-croppers who were organizing into labor unions.

After all, this whole tragic method of ruthless waste is not a matter calling for merely personal blame or abuse. The interests of business "recovery" at times seem to require such measures. In that case, what about our whole existing concept of "business"?

Swedenborg emphasizes the cheerfulness and delight which normally should characterize one's doing of his alloted task. He declares that in the heavens "every one is delighted with his pursuit . . . . The common joy flows into him." (*Doctrine of Charity,* No. 86.) He goes on to intimate that there is no good reason why it should not be that way in a rightly constituted society on earth.

In this connection it might not be out of place to consider whether modern industrial arrangements do afford an actual basis for spontaneity and cheerfulness in the job. The following deliverance, typical of many, is from a skilled forty-eight-year-old worker in a great automobile factory: "I do absolutely nothing in the evening. I get so dumb working in there [the automobile plant] that I even forget how to use the English language. All the things which annoy me at the plant come out at home, and I am cross and unsociable." (Quoted from *The Christian Century,* November 29, 1933.) Walter Rauschenbusch, in his great book on *Christianity and the Social Crisis,* has sketched the stages by which the working people in modern industrialism have lost all ownership and control of the working tools, until they have come to have "no part or lot in the machines with which they work." He continues, "One of the gravest accusations against our industrial system is that it does not produce in the common man the pride and joy of good work. . . . If they do conscientious work nevertheless, it is a splendid tribute to human rectitude." (pp. 234-5.)

Something for Nothing?

Swedenborg, in discussing the perversions that crop out in the social order, makes reference (*Doctrine of Charity,* No. 133) to those who perform duties simply from self-interest and little else. He mentions people who "seek substitutes to do the work of their office, while they retain the name and salary." It so happens that this particular anti-social tendency, showing itself in Swedenborg's day in the individual form just noted, has become a pervasive and matter-of-course characteristic of our own accepted economic order. The increasing tendency to concentrated ownership without the exercise of actual responsibility of management has often been noted by those who analyse our existing social system. Professor J. W. Jenks, in *Great Fortunes,* calls attention to the fact that the opportunity to possess great wealth and draw the income without active participation in the management of business is essentially a modern condition, so far as its domination of the social order is concerned. In a word, it is an accepted social characteristic of this age, rather than, as formerly, an individual aberration condemned by the common conscience.

The various forms of scattered ownership by small shareholders are not thought of particularly under the foregoing category. Incidentally, some like to tell us that this increase of shareholders among the different classes of the population means a progressive "democratization" in the ownership of large businesses. To this the reply is made that, even though the number of moderate shareholders may be large in the aggregate, nevertheless they exercise little actual control over the directing officers of an industry. As Rauschenbusch once put it, "The stockholders are scattered absentee owners. A corporation might be composed of retired missionaries, peace advocates, and dear old ladies, but their philanthropy would cause no vibrations on the business end of the concern. . . the directors would never be in doubt that four per cent is a more acceptable rate of semi-annual dividend than three per cent, and by the time that desire for substantial profit reached the manager and superintendents, it might be transformed into a cut in wages, a speeding up of the machinery, a cruel system of fines, or any other form of heartlessness." (*Christianizing the Social Order,* p. 185.)

Urgency of Action

Sooner or later (perhaps sooner than is realized) we must act in reference to these social issues. That we must act as citizens no one doubts. The question of collective church action is more complicated.

For the moment, let us not dwell on the distinction between civic action and church action. In our realization that some kind of action is needed to cure our social and economic ills we become aware of two general lines of practical approach. There are sincere and intelligent spokesmen on both sides.

One point of view deprecates anything so radical and basic as to constitute an actual shift from one economic system to another. There is a widely held confidence that after all the capitalist system can be so tamed and controlled as to work in a satisfactory way. According to such a point of view the great industries and agencies of production should be kept under private ownership. "Profits" in the industrial world would in that case be subject to pretty much the same private control as now; but the feeling is rather widespread among those who go in for enlightened, humane capitalism that profits should be distributed more widely and equitably.

The other point of view is that commonly known as "socialism." It has its political forms, yet is not neces-

sarily confined in any hard and fast way to any existing political movement. Socialism contemplates a social and economic order radically different from that known as "capitalism." All the great key industries, financial institutions, transportation systems, etc.,—in a word, all agencies of large-scale production and use,—would be owned by the people as a whole, instead of by private individuals and groups, and would be democratically administered by representatives acting in the interests of the people. Socialists often feel called upon to explain that they are not against "private property" in the sense of things legitimately needed for personal enjoyment and use; but that private property must not be allowed to assume forms that enable a comparatively few people to exploit for their own profit the personality and the labor of the many.

Socialism aims at "production for use and not for profit." The claim is made that all producing agencies would be kept running just as long as the human need for their products exists; and that such a basis, so far from pauperizing people, or giving them "something for nothing," would come infinitely nearer to keeping everybody actively at work than the present system is able to do.

It is only fair that we should understand clearly the precise meaning of "profit" in the slogan, "Production for use and not for profit." "In so far as profit is only another name for the fair reward which society owes for useful labor and service, it has a sound moral basis. . . . But in so far as profit contains an ingredient which is gained *without productive labor, at the expense of others, and without their willing consent,* it rests on power and not on right, and a Christian man is under no obligation whatever to feel moral respect for it." (Rauschenbusch: *Christianizing the Social Order,* p. 226.)

Profit in this sinister meaning has become a gigantic and overshadowing social problem in our time. Such a development is a relatively new thing in human history, as the economist Thorstein Veblen so clearly points out in his book, *The Theory of Business Enterprise.* Its unprecedented development rests on sheer power, the power exercised by individuals through their private ownership of not only the natural resources but also of the gigantic modern machinery for developing those resources.

Those who favor the humanizing of the present economic system, as against the shift to a new system, are prone to dwell on the grave risks involved in a complete transition to something new. Socialists, on their side, argue that there are equal risks in the retaining of a type of economic organization that has outlived its best usefulness as a stage of human development. For example, there is the real danger of a hard-driven capitalism crystallizing into some kind of "fascism." In the light of the ablest analysis, it would seem that fascism is not some new creative force, but simply capitalism adopting extreme measures to maintain itself by repression and violence. Fascism, of course, does not announce itself in these naked terms. It rationalizes itself in emotional and religious terms which appeal to the masses.

The Church and Social Justice

Without assuming to lay down a hard and fast program, the writer of this article would suggest the desirability of making these social problems the subject of earnest attention in study groups and educational programs in church centers.

I believe, too, it would be well to reexamine to some extent customary attitudes as regards pulpit utterances and church pronouncements on public questions. Is silence on social issues an inherent characteristic of a truly spiritual church? Or is it a somewhat unwarranted innovation in church usage? We have good reason for believing that the Church Fathers, the great preachers of the Middle Ages, and, for the most part, the leaders of the Protestant Reformation, were bold and vigorous in dealing with the social and economic issues of their times. In the history of the Church Universal,—John Wyclif and the Lollards; John Huss and the Hussites, followed by the Bohemian Brethren; Arnold of Brescia, Savonarola, the Franciscans, the Waldensians, and many more,—are representative of the way in which the gospel message and program have revived now and again into a social appeal, emphasizing democracy and economic justice.

The fundamental issue involved in socialism, i.e., the question as to who should own the natural resources of the earth and the agencies for developing them, is certainly an ethical and religious question. It is to be decided not by merely inherited ideas about "property," but, under God, by a broad appeal to history by intelligent insight into the principles of social growth, and by considerations of what is best for human development, and of what environing conditions conduce to full spiritual manhood.

DEVOTIONAL PAGE

Journeying at the Bidding of the Lord

The whole company of the children of Israel journeyed from the wilderness of Sin, journeying at the bidding of the Lord. EXODUS XVII:1

Though scant and scarce may be
your bread and water from the Lord,
yet he your Teacher never leaves you now;
you see your Teacher for yourselves,
and when you swerve to right or left,
you hear a Voice behind you whispering,
"This is the way, walk here."

ISAIAH XXX:20, 21 (Moffatt)

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The Divine Providence differs from all other leading and guidance in that it keeps in view always what is eternal and steadily conducts to salvation. It does so through diverse states, some of them glad, and some of them sad, which are quite beyond our understanding. Still, one and all, they are conducive to our eternal life. Such is the meaning of "journeying at the bidding of the Lord." ARCANA COELESTIA, No. 8560

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Our Heavenly Father, from whom we have all our life: Be Thou our Guide. Although eternity is about us, we are conscious of the years which come and go, and we ourselves deal with passing moments. Thou must link our passing ways to eternal issues, if linked they are to be. Thy vision alone sweeps over all our way. We think, too, that we prosper only when days are bright, but Thou hast deeper thoughts. O Eternal One, who feelest the intent and seest the far tendency of the passing moment, bind our steps in this world of time to Thine eternal ways! Of Thy grace and of Thy foresight we ask it. Amen.

Shall We Chant?

Horace B. Blackmer

TO many of all faiths there is no question but that the Psalms should be sung. To the ritualist there is no question but that for liturgic purposes they should be sung by the worshipers. To the musician, noting the prose character of the accepted versions and agreeing that the singing is to be congregational, there is no question but that the musical setting must be an oft repeated and rhythmically elastic bit of simple melody.

From the very beginning of the existence of organizations of the New Church the Word of Old and New Testaments has been accorded a central place in all its worship, and from the Word has been derived nearly all its liturgy. The teachings of the New Church regarding the Sacred Scriptures made these two practices inevitable. The books of Psalms, designed originally and used as liturgic songs, were as inevitably transferred to its liturgy. Here, however, the singing character of the Psalms was often disregarded, and they were merely read. Often their antiphonal character was retained by alternate reading of verses by minister and congregation, or by musical responses by the people to passages read by the minister. Music, especially singing, is an expression of the affections. Singing in worship is an expression of love to the Lord. For this purpose the Psalms were given. To ignore this musical element in the Psalms is to weaken the effectiveness of worship by curtailing worship's most potent factor.

The early groups of New Churchmen were small. Doubtless it was often the fact that a group included no musician. Reading the Psalms was therefore a necessary makeshift. In London, however, the first New-Church group included a distinguished musician in the person of F. H. Barthelemon. It is worthy of note that as early as 1792 Mr. Barthelemon proposed and started to provide for the Church a musical setting for each Psalm.

The real impetus to chanting, however, in the New Church originated in Boston in the group which instituted (in 1818) the Boston Society of the New Jerusalem. As in London, so in Boston, the group included an excellent musician, Dr. G. K. Jackson, who was distinguished in the local musical world for his knowledge and skill in the "English manner of chanting." In the group also were at least two others interested in music,—Thomas Worcester, its leader, and his college friend, T. B. Hayward, who had some executive ability in music and technical knowledge therein gained, perhaps, from Dr. Jackson himself. Mr. Worcester early found himself seriously hampered in the choice of hymns for his services, on account of the existing sentiments being at variance with the doctrines of the New Church. It was with great relief and enthusiasm, therefore, that he learned of the possibility of a dignified, reverent chanting of the Psalms. Dr. Jackson had already published a tune-book of chants; Mr. Hayward proceeded to collect other chant-tunes. The Boston Society eliminated from its services every expression not drawn directly from the Word, excepting only the sermon. Mr. Hayward's efforts eventually crystallized in *The Book of Publick Worship* (Boston, 1829), which was adopted by all the societies of New England. When, five years later, the General Convention took up the matter of a Liturgy, it was at the instigation of the delegates from New England, who were at that time a controlling influence. The committee appointed was overwhelmingly from New England, with Mr. Hayward as its chairman. The resulting Convention Liturgy of 1836 rigidly adhered to the "Boston" principle of Scripture passages only, and thereby excluded from its pages "man-made" hymns, although New-Church hymns had been used in various localities in America and England for more than forty years.

It is interesting to note that Mr. Worcester's first reaction to chants was the same that is expressed often today. They are not attractive on account of the common manner of singing them—"crowding many words upon the first note, and uttering them as fast as possible, without any regard to the meaning." No New Churchman with his reverence for the Word can tolerate the garbled, meaningless, uneven result of such thoughtless rendering of a sacred text. Mr. Worcester found, as all may find who will investigate as carefully, that the words need not be sung so rapidly, but may be sung as slowly as one would read them. In this way one may have a regard for the meaning,—may express one's understanding of it and one's affection for it. The chant is exceedingly flexible, plastic, and capable of being adapted to the words to be sung. It has in itself little or no character—little or no expression; but for this very reason it is capable of receiving and embodying the feelings and sentiments of the singers. It is not made for any particular words, but is made in such a manner that it may be adapted to a great variety of words. In a reverent and thoughtful singing of chants one has entire freedom as to time, emphasis, accent and force, and has also much freedom as to the expression of affection by the tones of the voice.

The musical mentors of the New Church have consistently urged a careful declamation of the words sung, to be the controlling factor of the chant throughout. "Good chanting should just be good declamation joined to good musical intonation." "The utterance, pronunciation, accent, emphasis and inflection, should be the same as in deliberate reading." Thus, Mr. Hayward as early as 1829, later reenforced in similar vein by George James Webb in 1836, reiterated in 1854.

It is a fair question to ask what factors in recent years have militated against whole-hearted chanting in the New Church. There have been at least three. First, there is the lack of church members sufficiently versed and skilful in executive musicianship to serve successfully their respective societies as musical directors, organists, or choir members. It is difficult to impress a stranger within our choir-loft, who is being paid to furnish us a certain amount of music each Sunday, with our particular reverence for the Word, beyond the impression that we are just a bit queer. Why try to sing the Word? he asks. Why not read it, and have done with it? We have a proselyting opportunity, and a right to demand that he hear and heed. Will he have the patience and the goodwill to try to gain our point of view and to serve us as we would like to have him? Until he has that patience and goodwill our chanting must suffer.

The second factor opposing successful, spontaneous chanting is the tendency, fostered by the methods of musical training in the public schools and nurtured by the flood of cheap music abounding today, to pay attention only to the melodic and rhythmic content of songs, and to thoroughly disregard the meaning of the words. So complete is this disregard, that any group of young people enjoying together the popular songs of the day will be found to be uttering sentiments which they would repeat only with diffidence, shame and embarrassment should the music suddenly cease and they be asked to read what they have just been singing. For a number of years, singing instruction has concentrated upon the musical details to the virtual obliteration of the meaning of the words. Sing a chant to one of these young people. He will cock his head on one side, smile blandly, albeit tolerantly, and remark that it has no tune and no pep. He is right, but he has listened for the wrong thing. He is accustomed to having the music govern the words in every respect. He doesn't know that in chanting it is the words which are of prime importance, and that they govern the music.

The third factor forming an obstacle to fluent chanting has been promulgated within our own body. Probably no single feature has created more misunderstanding and consequent mutilation of our chants than the introduction into our latest *Book of Worship* (1912), of a visible accent mark in the course of every line to be chanted. This was a feature borrowed from the Episcopal Church at a time when that Church was on the verge of discarding the practice. If the committee compiling our book had investigated carefully the principles of chanting for the New Church, formulated many years before, and had striven to restate them in briefer form, it might have at least approximated the remarkably clear and concise "Rules for Anglican Chanting" which appeared in a publication of the Episcopal Church in 1916:

> The words should be sung at the same pace in the recitation and inflection.
>
> Weak syllables should not be hurried, nor strong ones retarded; every syllable should be clearly enunciated. All accents, without exception, should be merely those of good reading.
>
> The tune derives its accents from the words; not the words from the tune. The words are more important than the music which adorns them.
>
> The recitative extends from the beginning of each half-verse to the first point. Each word and syllable should be distinctly enunciated, without hurry or stiffness, and with only the natural accent of good reading.

These are principles of good chanting for any church. To put them into practice in the New Church with our present *Book of Worship,* little needs to be done on the part of any congregation beyond a consistent disregard of the accent marks, and a reasonable regard for clear diction.

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SACRAMENTS

When men, or believing or creedless,
Rejoice in the cleansings of bright waters
With upward surge of spirit, therein is
Foreshadowed the Paraclete baptism
Asked at the service in the baptistry.
It is a sacrament for the Church on High.

When bread is broken in kindness
And eaten in gladness of heart,
With praise to the Source of all sustenance
For the blessed renewal of life,
Therein is received the Eucharist.
It is a sacrament from the Church on High.

Alice Thacher Post

A First Task for the Bible Translator

Richard H. Tafel

BIBLICAL scholarship has progressed by leaps and bounds within the last century. As long as it confined its attention to identifying the sites of cities in the holy land, describing peoples and customs, and studying the sacred languages, no fault was found with it. But as soon as scholars began to apply critical methods to the text of the Holy Bible, and dared to say that that text was not without defect, the church as a whole was up in arms at this sacrilege. When the first shock was over, however, and men could consider the question dispassionately, the contention of the scholars was seen to be correct. Careful study has proved conclusively that the myth of the Massoretes' faultless guardianship of the Sacred Scriptures has nothing to support it save a dubious tradition.

The New Churchman has kept aloof from textual criticism of the Bible. It is not that he is indifferent to such study, for he is vitally concerned, but he feels himself bound by statements of Swedenborg concerning the perfect and infallible text of Scripture. Swedenborg states many times that the Word has not been changed a jot or tittle since it was written down. The following excerpt is characteristic.

> Therefore also it has come to pass through the Divine Providence of the Lord, that the Word, especially the Word of the Old Testament, has been preserved in respect to every jot and point from the time when it was written. *Arcana Coelestia,* No. 9349(2).

The question which naturally arises in our minds is whether or not the New Churchman can maintain this position in the face of the facts presented by Bible criticism. It is to this question that we shall speak in this paper.

About a hundred years ago, Samuel Noble wrote an interesting and scholarly book on this subject, entitled *The Bible in its Integrity,* in which he made many valuable observations. He took the position that Swedenborg received no information about the literal sense of the Word from his other-world experience and was dependent upon his own knowledge and that of his day. In the course of his argument, he proved several important points. First, and most significant, he showed that Swedenborg's treatment of the text departed from his general statements concerning it. He found that Swedenborg did not hesitate to change the text, to accept a variant reading, to leave the Hebrew text for a version, and even to omit phrases from the text which he felt did not belong there. His results are so astonishing that the unbiased student can no longer delay in reexamining his whole position on this subject, and in investigating the condition of the sacred text itself.

Let us suppose that we are setting out on our task, with the attitude, as far as possible, of an impartial investigator. We open our Hebrew Bibles, let us say, to the book of Amos. We are bringing to our task all available critical apparatus, and at the same time a deep conviction that this is the Word of God. We must put out of our minds the wording and phrasing of the Authorized Version, and any other version, and remember that the text before us is the Word of God, and in its literal sense is the conveyor of the deeper sense within. We wish to be fair, not blinded by any preconceptions, not closing our eyes to any difficulty we may encounter. We seek only the fact and are morally obliged to present our results as we find them.

And now to the task to which we have set ourselves, that of examining the condition of the text of Amos. As we read along in the Hebrew, our attention is arrested by the seventh verse of chapter two. We have difficulty in translating it, and as we stop and study it more closely, we find that as it stands it defies translation. As done in the Authorized Version it is "That pant after the dust of the earth on the head of the poor. . . " But surely this does not correspond to the Hebrew before us, which reads literally "That pant upon the dust of the earth for the head of the poor." If we look up the Hebrew word for "pant after" we find that Hebrew has another word, spelled exactly the same, but which in this form is pointed differently, and which means "to crush, to trample upon," closely allied in derivation to the word used in Genesis iii. 15, meaning "bruise." In Amos viii. 4 the same word occurs and is again pointed to mean "pant after." There it undoubtedly does not fit the context, and the Authorized Version has been forced to translate "swallow up," although such a meaning cannot be substantiated on the basis of usage. Very curiously the Septuagint has two translations, showing that they, too, were puzzled by the Hebrew: (1) "That shake the fist on the head of the poor"; and (2) "That walk in the dust of the earth." The proposed translation, "That crush the head of the poor upon the dust of the earth," has everything in its favor, for in any case the preposition before "head" should be deleted.

When we come to the eleventh verse of chapter three, we notice that while the thought is clear, the construction is ungrammatical. The verse reads, "Therefore thus

saith Jehovah, an enemy and round about the earth." A very slight change restores what probably the Hebrew originally said, "An enemy shall surround the land."

In the twelfth verse of the same chapter we come upon something puzzling. We find a word there which looks like the word for "Damascus," but which is not. With a slight change, hardly a change at all ("sh" to an "s,"), we get the word "Damascus." This is what the Authorized Version has done. Still this does not suit the context. Some scholars favor the change, but understand the word to mean something manufactured in Damascus, like our "damask." Swedenborg translates "edge" of a couch, and gives the spiritual meaning for this rendering. He could not have got this meaning from the text as it stands, and we wonder just where he did get it. At any rate, it is obviously doubtful what we should read here.

In the second half of the third verse of chapter four, the Hebrew reads, "And ye shall hurl to the Harmon." The difficulty here is disguised in the Authorized Version by the rendering, "And ye shall cast *them* into the palace," which is not at all what the Hebrew says. No one knows what the Hebrew "Harmonah" means. The Authorized Version took the liberty to change the text to read "Armonah," "palace"; and Tafel, in the German Bible, makes the same change. The Revised Version translates, "And you shall cast *yourselves* into Harmon." It adds the marginal note: "The ancient versions vary in their rendering of this clause. The text is probably corrupt." Perhaps the best that can be done with this is to make a proper name of "Harmon," regarding the suffix "ah" as the sign of the accusative of motion; and pointing the verb "cast" so as to read the passive instead of the active; then we read, "And ye shall be cast into Harmon." Some scholars would favor changing the letter "He" to a "Cheth"; then we should read "Hermon" (Mount Hermon). Still others read, "And ye shall be cast away naked."

The ninth verse of the fourth chapter is another spot which arrests the eye and demands our attention. The usual English translation is, "When your gardens and your vineyards and your fig trees and your olive trees *increased. . . .*" The Hebrew word rendered "increased" is "Harboth,"—untranslatable as it stands. If we wish to be faithful to the Hebrew, we are forced to do something with this word. We discover that by a simple change we may read, "I have devastated." The whole passage then reads (and notice the parallelism brought out by the new rendering): "I have smitten you with mildew and blight; I have devastated your gardens and vineyards; your fig trees and your olive trees hath the locust devoured."

The second verse of the sixth chapter gives a little trouble, though the difficulty is not great. The Hebrew reads, "Are *they* better than these kingdoms?" which is incomprehensible in the context. Very likely the personal pronoun "you" fell out. Putting this back, the passage reads, "Are *you* better than *these* kingdoms?" Then follows the parallel, "Or *their* borders greater than *your* borders?"

Verses nine and ten of chapter six are good specimens of glosses in the Old Testament. By a gloss we mean a later addition to the text. Glosses may be explained in various ways. "Thssthwythtxtwsrgnllywrttn"—this is the way the text was originally written. There were no periods, no commas, no vowels and no word separation. It is very easy to see how mistakes could be made when the words were finally separated and provided with vowels. Then, too, there was no printing, and hence it was very easy for marginal notes or interlinear remarks to creep into the text, for the next person copying the text might have no way of knowing what should or what should not be in the text. Glosses can be detected by their late words, Aramaisms, their poorer style and inferior thought, and from the fact that they break the continuity of the text. The verses we are considering are very difficult to translate, indeed, to comprehend at all. The Septuagint has a phrase which the Hebrew omits. After the words, "they shall die," the Greek reads, "one being left over." It is very possible that this may have dropped out of the Hebrew text.

In viii.3 there is another gloss which may well have been a piece once of vi.9-10, and is likewise hard to construe. The Hebrew reads literally, "Many corpses in all places one shall cast forth hush." The Authorized Version has been forced to translate, "There shall be many dead bodies in every place; they shall cast them forth with silence." We should perhaps notice, in passing, that in many places where the Hebrew is simply "hush," the Authorized Version translates in various ways: "keep silence," "hold thy peace," and "hold thy tongue."

A good example of the helpful work done by textual criticism is to be found at vi.12, where the present reading grows out of the way in which we have said the text was originally written. Amos is asking two rhetorical questions, to which the answer expected is, "No, of course not." The first question would be answered so, but the second calls for an affirmative answer, "Do you plow with oxen?" The critic senses that this is not what the Hebrew originally read, and proceeds to take away the Massoretic pointings, and to push the words together. Then he studies what possibly could be read, by using the same letters, but dividing the words differently, and repointing. He comes out with something quite ingenious. He finds that by redividing the word "oxen," which is an unusual plural form in the Hebrew, he gets the word "sea," while still keeping "oxen," for the singular is used collectively. So he reaches a better reading, and has, as in the first clause, a rhetorical question demanding a negative—"Do horses run up a cliff? Does one plow the sea with oxen?" For the New Church-

man this is very significant, for it brings out the triple parallelism—horse and ox, run and plow, rock and sea. (The Septuagint rendering of this passage is astounding, and shows us that we must be extremely careful of the weight we attach to it. It reads: "Can you gallop up a cliff or is it possible to be silent among women?")

There is a difficulty in viii.8. The Hebrew "Nigreshah," translated "be cast out," is omitted in the Greek, and also in Amos ix.5, where the verses is repeated. There is also another word in viii.8 which is bothersome, and it is doubtless this that has led to all the trouble. If we look in the Authorized Version, in viii.8 and ix.5, we see the words "be drowned" in both places, and we would naturally expect to find the same verb used in the original in both places, but this is not so. The two words in the Hebrew are spelled alike with the exception of the last letter, which in the first case is a "He" and the second an "Ayin," though both came to be pronounced the same, and thus the words sounded identical. Our contention is that ix.5 is the correct form, the thought being that the land would rise up as the Nile does, and then sink down again, also as the Nile does. If we still think viii.8 is correct as it stands, we should have to translate: "Shall not the whole of it rise up as does the Nile, and be cast out and *be irrigated* like the River of Egypt?" But this is not in keeping with the context, and the Septuagint and Amos ix.5 bear witness to the other reading. So the original spelling should be restored.

These are but a few examples of a large number which could be mustered to show conclusively that the Hebrew text is not perfect and infallible, as is often maintained, but that like all ancient manuscripts it too has suffered the vicissitudes of fortune. This fact can be established easily by any one who can read Hebrew and who will study the subject. But what are we, as New Churchmen, to do about it? Are we going to be true enough to the truth and to ourselves to admit the demonstrable fact and make the necessary adjustments in our customary way of thinking? Or are we going to hold blindly to what we have come to consider a dogma? Shall we, with the spirit that becomes those who seek to be instruments of the Lord in His Second Coming, accept new light and ask, What adjustments do I have to make in the light of these facts?

We all have a tendency to confuse matters of fact and matters of doctrine in Swedenborg's writings. He clearly tells us that he received nothing of doctrine except from the Lord alone as he read the Word. One of his definitions of doctrine is, "That which is to be believed and done." Surely we cannot speak of a doctrine of the infallibility of the text of Scripture. When Swedenborg says that there is a spiritual sense within the literal sense of the Word, that is doctrine. But when he speaks about the condition of the text itself, his statements carry the weight only of the knowledge of his day. In such matters he shared the world's knowledge and that of the day, and much of what he says reflects then current opinion. Revelation does not concern itself with matters of fact, not even with such as touch the Word. This can be clearly proved by the following. In his *Apocalypse Explained,* Swedenborg treats the clause, "but thou art rich" (Revelation ii.9), as an integral part of the verse, and gives the spiritual sense of it. But when later, in his *Apocalypse Revealed,* he comes to this clause, he omits it from the verse, does not give the spiritual sense of it, and remarks, "These words are also added, 'yet thou art rich,' but in a parenthesis, and this because in some codices they are omitted." Noble long ago laid down the principle that Swedenborg had no indication as to the correctness of the text from the standpoint of the spiritual sense, but could merely give the spiritual sense of the text as he found it.

The New Church teaches that the literal sense is the basis and vehicle of the spiritual sense. The literal sense is not that of the Authorized Version, or any other version, but is the sense of the best authenticated Hebrew text. We have seen the clearly demonstrable fact that the text is not always perfectly preserved, and so it follows that in corrupted places it cannot be a perfect container of the spiritual sense. If we accept this, we must realize that we must work, in every way we can, to perfect the text more and more. The science of Biblical Criticism has brought us a long way toward this goal and has already performed valuable service. Countless men have devoted their lives and energies to this noble purpose, and we, who should be vitally concerned in this task, cannot take a hostile attitude to it. The best scholars of our Church,—like Samuel Noble, John Worcester and Theodore F. Wright,—for a hundred years have recognized the necessity of this work, but have never been able to overcome an incomprehensible opposition.

It is time that we should be alive to this need. We have more at stake than others, for where others want the text straight for the sake of the message in the sense of the letter, we want it straight, not only for that but as a basis of the spiritual sense as well. Let us get clear on this subject. Let us join in this effort towards as well verified a text of Scripture as is possible. As we take a more intelligent view of the Word as to the letter, we may find a readier reception of our teaching concerning the spiritual sense. And let us remember that it has been well said: "There are many haphazard strokes in the long process of the writing and compiling and canonizing of the Sacred Books. . . . The Bible is clearly not only a divine book, but also a human book. Let us not over-emphasize either of these two readily recognizable sides of its form and content. God has spoken to men in these books, but he has spoken to them *through* men, and so though the books come into our hands trailing clouds of heavenly glory, they come also well sprinkled with earthly dust." (Dr. Robert W. Rogers, in *The Abingdon Bible Commentary,* p. 455.)

A Quest in Sweden

Marguerite Block

TO find Swedenborg in the Sweden of today,—what an exciting quest to undertake! And what a welter of emotions overwhelms one at the first sight of that strange broken coast, rocky and bare, but beautiful in a manner all its own. As the steamer picks its way among the islands and winds through the tortuous channel leading into the harbor of Gothenburg, passing fishing boats and schooners laden with freight, a vision flashes across the mind's eye, a vision of a sailing ship of earlier times faring forth to England carrying a young man eagerly setting out on his own quest for knowledge. Did he stand in the stern looking back with mingled emotions at the receding coast of his homeland, or far up in the prow with eyes fixed ahead on that unknown element into which he ventured? We know from his own diary the dangers which he encountered on that memorable voyage.

Gothenburg is a delight, with its broad quays and canals built by Dutch engineers for Gustav Adolf, and its dignified buildings in the seventeenth and eighteenth century styles, quite as they were in Swedenborg's day. Down on the edge of the canal stands the house where he was dining when he had that mysterious foreknowledge of the fire which threatened his home in Stockholm. One walks slowly by that house, wondering. How can one ever hope to understand a life so full of mysteries?

As the train pulls quietly but swiftly, in the manner of Swedish trains, out of Gothenburg, past the old round fortress of Skansen Kronan, and into the open country, the heart leaps with joyous expectation, for here at last is Sweden with its rich farmlands, its birches and evergreens, its soft rounded hills and broad valleys, all substantially the same as when Swedenborg journeyed by carriage along this route two hundred years ago. For in spite of her railroads and telegraph wires, her factories and hydro-electric plants, Sweden in her great simplicity of heart, remains always the same. Her essential conservatism expresses itself in architecture which clings to the old forms in farm and town so that the landscape which rushes by all too fast would not be startlingly unfamiliar to Swedenborg were he to wake from a Rip van Winkle sleep and ride once more along these ancient highways. For hours we spin along smoothly through a beautiful country, much of it uninhabited forest land conserved throughout the centuries by a wise government supervision, never wantonly destroyed, past many a blue lake set about with delicate birches, dainty in their new spring green. At last with a quickening of the heartbeat one realizes that Stockholm is at hand. The train is gliding swiftly across the great bridge which connects this "Venice of the North" with the mainland. The beautiful tower of the famous Town Hall looms up against the evening sky. Suddenly on the right, very close to the tracks, appears something familiar,—an ancient building of exquisite design, the most perfect of all Stockholm's seventeenth century structures, the Riddarhuset where Swedenborg as a member of the House of Nobles spent so many active days. This sudden apparition which passes with the swiftness of a vision, brings a sudden catch in the throat,—for it is as if the old gentleman himself were graciously welcoming one to Stockholm!

I

It was a bright June morning when I sallied forth with a guide-book and note-book to begin the great quest for Swedenborg. Of course one *should* do it systematically and chronologically, first to Regeringsgatan where he was born, and the Jakobskyrkan where he was baptized, but of course one does nothing of the sort! It is all too intoxicating, this first adventurous day in what is rightly called "the most beautiful capital of Europe." Instead I wandered in a state of beatific haziness down to Strandvagen where the little white steamboats lie by the wharf waiting to carry happy Stockholmers down to the charming coast resorts which dot the thousand islands of the Archipelago, known affectionately as "Summer Stockholm," and weather-beaten sailing ships loading up for a trip across the gray Baltic. My quest entirely forgotten I stood entranced, watching the dear familiar doings connected with ships the world over, and sniffing the sweet familiar sea smells. Stockholm, blessed city, has all the charm and glamor of the sea right in the middle of her Times Square! Skirting the water's edge to the right I came out at last on another water front on the other side of the island. Directly across the water lay the old Stockholm, "the city between the bridges," the island chosen by the doughty Birger Jarl, founder of the city, for his first tiny fortress built to be "a lock on Mäleren" to protect the lake dwellers from the raids of Estonian pirates. Across the bridge rose a majestic pile, the Royal Palace, built by Nicholas Tessin in the purest of Italian Renaissance style. Was it here that Swedenborg called on the Queen on several memorable occasions? On consulting the guide-book for dates it appeared that the palace which now stands on the site of the old Tre Kronor which burned in 1697 was sixty years in building. The royal family moved into it in 1756 from the Wrangelska Palast where they had taken up their residence after the fire. So it was in the old Tre Kronor that Master Jesper Svedberg as Court Chaplain was preaching his outspoken sermons to the astonished courtiers at the time when the little Emanuel was born.

But at this point my desultory wandering ceased,—a sudden yearning to see the Riddarhuset again seized me, and "a spirit in my feet" led me (with the kind assistance of a map) more or less directly to that goal. On the way I passed a small building with a colonnaded front, like a Greek temple, in the process of being torn down, and wondered vaguely why such a charming Renaissance structure should have to be sacrificed to the march of progress, little suspecting that this very building had been the office of the Bergskollegium, the Royal College of Mines where Swedenborg put in so many a long day's work. Through a narrow winding street I found my way at last to the House of Nobles and stood spellbound before its classically beautiful façade,—truly a fitting place, gracious and dignified, for Sweden's nobility to play its part in history. The faded rose of its ancient Dutch bricks, the dimmed ivory of its marble pilasters delicately festooned with roses, the perfect harmony of line and mass, produces an esthetic thrill quite apart from sentimental associations. But the power of association soon comes back and imagination reproduces scenes of bygone days. Up from Stora Nygatan comes walking briskly an elderly gentleman in eighteenth century attire, joins a group of similarly attired gentlemen at the classic doorway with its inscription, "Arte et Marte," and enters the building. What are the papers which he carries rolled up, memorials on the control of liquor or the reform of the currency, or perhaps his famous memorial to the Secret Council which helped postpone the fatal war with Russia? Shall one follow him through the classic portal? Alas, no,—the painful discovery is made that the building is under repairs and closed for the day,—what a disappointment! Nothing is left but to wander round the building studying its charms from every angle. Perhaps the water side is the most beautiful, with its broad terrace, formal garden and small square pavilions in the outer corners. With a pang of envy I saw a group of men and women, members of the staff of the building, gaily eating lunch at a table in the garden below the terrace with the whole beauty of Stockholm spread out before them, at the left Lake Mälaren and the Town Hall, at the right the great mass of the Bank of Sweden. Then, assailed by hunger, I, too, sought refreshment and found a restaurant on a little island where I might sit in the sun by the water's edge watching the sea gulls circling over the sparkling ripples of the lake.

II

The next day I continued my explorations, this time accompanied by Pastor Baeckstrom of the Nya Kyrkans Forsamling. We began quite properly with Regeringsgatan where, according to the city records, Jesper Svedberg was living when Emanuel was born. There is little of interest there. The building is quite modern, as to its front at least, and occupied by business offices. The Jakobskyrkan, however, is more satisfactory. The interior has been restored, but the main outlines of the building are the same. The handsome baroque portals must have looked just as they do now, on that cold February morning in 1688 when the baptismal party of relatives and godparents passed through them into the chilly church. Let us hope the water in the font was tempered to the infant lamb!

The next station of our pilgrimage was the House of Nobles which fortunately was open. Here in the Great Hall with its rows of backless benches (very uncomfortable for noble backs, it seemed to me) hang the coats-of-arms of all the members, and high up near the ceiling can be seen the one made for the family of Bishop Svedberg when they became the noble family Swedenborg. On it there is a smoking mountain taken from the arms of Västmanland where some of their mining properties were located, an arrow from the arms of Dalecarlia where the family homestead was, a bishop's mitre, and two crossed keys, probably the keys of heaven and hell given to St. Peter and hence (in Protestant tradition) to all bishops, and other items of doubtful signification. Below in the handsome chamber where the Secret Council met, hang portraits of famous noblemen great in Sweden's history,—Axel Oxenstjerna, Gustav Adolf's great Prime Minister; Magnus Gabriel de la Gardie, a name linked with that of Queen Christina; Count von Fersen, whose tragic death at the hands of a mob forms an ineradicable blot on Sweden's fair history, and a host of others.

And now across the bridge to the small island where the ancient Riddarholm Church stands in which so many of the kings and queens of Sweden lie buried. Nearby is the office of the Kommerskollegium in which the College of Mines now has its meetings around a great table surrounded by life-size portraits of kings and queens. In an anteroom stands the inlaid marble table sent from Italy by Swedenborg in the hope of introducing the art of marble inlaying into Sweden, and above it a gilt mirror said to have been his property. On the walls of the anteroom hang portraits of the presidents of the Bergskollegium, several of whom he worked under in the course of his long years of service.

From the Riddarholm it is quite a long trip by trolley to Hornsgatan where Swedenborg's home once stood. Only a tablet on the front of a business block marks the site of his beloved garden with its clipped hedges forming a maze (so fashionable in his day), and its mirror door designed to mystify visitors. His little summer-house stands all alone on a wooded path in the park at Skansen, but the old house and garden are irrevocably lost,—unless perhaps they have been translated and still serve as his home in the spiritual world!

III

My guide to the Natural History Museum at Frescati, where Swedenborg's fossil whale and tree trunk are to be seen, was Dr. Nils Odhner, an eminent zoologist on the

staff of the Museum, whose interest in Swedenborg is that of a fellow scientist. From the Natural History Museum to the Royal Academy of Sciences is but a step, and here, if anywhere, in his precious manuscripts, is Swedenborg himself! Even one who is not a member of the New Church must stand in awe before those manuscripts, for it has been truly said that "A great book is the life-blood of a master." And here Swedenborg poured out unstintingly for half a century the life-blood from his mighty heart and brain. The sight of those thousands of pages written laboriously with a quill pen is awe-inspiring enough from the point of view of sheer manual labor, to say nothing of the monumental knowledge which made them possible. To the New Church they are, of course, infinitely more than that, and indeed who can doubt that they are the precious distillation of a great genius! But as one sits turning over their faded pages, one offers a little tribute of praise and gratitude to all the scholars, from Immanuel Tafel to Alfred Stroh, who have struggled so valiantly with their illegibility and linguistic difficulties.

IV

It was a very dismal day indeed, pouring rain and chilly, when I set out by boat to Drottningholm, but it would have taken the very deluge itself to dampen my spirits, for I was bound for another great adventure. I had received an invitation to spend the day at the summer home of—yes, truly—none other than Fru Emanuel Svedenborg, whose husband is the direct descendant of Swedenborg's brother Jesper. What would they be like, —Swedenborg's very own family? Needless to say, they were charming, and fortunately for me, spoke perfect English. As I sat at dinner beside the bearer of so exalted a name, and marveled as I looked about the table at the amazing persistence of the family type in all its members, Fru Svedenborg asked, "Do you think it is very shocking, Mrs. Block, that my husband should be named Emanuel? Some of the New-Church people seem to be quite displeased about it. We are very sorry, but it can't be helped. There has always been one Emanuel in every generation." I assured her solemnly that I considered it quite fitting and proper. Except for a number of very interesting family portraits in their beautiful Stockholm apartment, the Svedenborgs have no relics of their distinguished forebear; but at Varberg, at the home of the present head of the family, Jesper by name, I had the thrill of making a wax impression from Swedenborg's very own seal.

V

But Stockholm is not all,—there is also Dalecarlia, the ancient heart of Sweden, which produced the stock from which he sprang. Throughout all the centuries of Sweden's history the "Men of Dalarne" have been famous for their stalwart heroism and their sturdy independence. It was to the Dalecarlian peasants that Engelbrekt and Gustav Vasa appealed for help to rid the country of its Danish overlords. There is a tradition that Swedenborg's mother was descended from Engelbrekt himself, but be that as it may, it was truly of Dalecarlian stock that he was born, and for a true understanding of his character that point is important.

From the Middle Ages, Dalecarlia and Västmanland have been the center of the mining industry from which Sweden has derived so great a share of her wealth, and throughout these provinces a special type of culture was produced. It is known as "Bergsman Kultur." The mines were called Bergs, meaning mountains, and the men who owned and managed them, "mountain men." They were neither peasants nor nobles, neither burghers nor farmers, but formed a class by themselves. They lived neither in the towns nor on large country estates like the nobility, but on small landed properties adjacent to their mines. They were practical men, well versed in the science of mining, business men capable of managing their plants and marketing their goods, and at the same time gentlemen farmers living almost as close to the soil as the peasant himself. Many of them acquired great wealth, sent their sons to the universities, served the government as local governors, or as Assessors in the College of Mines which exercised the necessary government supervision over the mining industry. Some were ennobled and married into the old feudal aristocracy. But the less prosperous ones lived in homes which were simply glorified farmhouses built of squared logs like the peasant houses, but more spacious and furnished with a kind of simple elegance. "Sweden," the family home of the Svedbergs near Falun, was a typical "Bergsmans Gard," with a main building facing the road and several minor buildings grouped at its sides around a central courtyard. Now only one of these buildings remains, the guest house containing a large room used only for festival occasions, and a few smaller rooms, probably used for overnight guests. The "festsaal" is a beautiful room, with walls entirely covered with paintings representing the story of David. It was in this room that the great naturalist Linnaeus was married to Sara Lisa Moraeus, a cousin of Swedenborg. Upstairs there is a small room in the gable end known as Jesper Svedberg's study, where according to tradition, the ambitious young theological student burned the midnight oil. By marrying Sara Behm, daughter of Albrekt Behm, a man of considerable means and an Assessor in the College of Mines, young Jesper Svedberg feathered his nest very comfortably and provided his children with a mother of character, intellect and charm, and, to judge from the excellent portrait in the Nordiska Museum, a sense of humor. By the aid of his wife's money and his own ability the future Bishop Svedberg rose rapidly in the hierarchy of the Lutheran Church, but never lost the straightforward simplicity and stubborn integrity of his Dalecarlian ancestors. Swedenborg could hardly have

chosen a finer or more stalwart race of forebears than the "mountain men" of Dalarne.

VI

At Falun is located the Stora Kopparbergs Berslag, the Great Copper Mountain Mine, for several centuries the largest producer of copper in the world. It is also the oldest incorporated mining company in the world, founded in 1248, and treasuring in its great fire-proof vaults three stories underground a royal charter granted by King Magnus Eriksson in 1347 confirming an earlier charter no longer extant. In these same vaults are huge volumes beautifully bound in vellum, containing the reports on the mine made by the College of Mines throughout the centuries, on many of which may be seen the large, firm signature, "Em. Swedenborg." It is here at Falun that one can best visualize Swedenborg as a mining expert, coming at stated times to examine the great mine and report on its condition. In the splendid Industrial Museum belonging to the Company is a collection of models of the mining machinery of that day, bits of the old machines themselves, and Swedenborg's own drawings from *De Cupro* and *De Ferro*. Standing on the edge of the huge open pit of the mine, staring down into its vast depths, one thinks of all the times Swedenborg must have descended into its perilous abysses, into the very heart of the Nature he loved so well, seeking to penetrate her inmost secrets.

In Dalecarlia and Västmanland are a number of most interesting spots connected with Swedenborg's life which may be reached by dint of roundabout journeys by bus and branch railroads into the very heart of the country. There is Stjernsund, home of the great Christopher Polhem, and once the scene of great activity, the famous iron works and shops where Polhem's genius produced so many marvels. It was here that Swedenborg as a young man studied and worked, and where he wooed, but did not win, the temperamental Emerentia Polhem. There is Starbo, a mining estate on Lake Barken, which Swedenborg owned in partnership with the brother-in-law, Lars Benzelstierna, who seems to have played a mysterious and dark rôle in his life. And there are Skinnskatterberg and Axmar, the latter being the one in which he owned a small interest with his bad-tempered aunt, Brita Behm. It was the income from these once profitable investments which enabled him to travel abroad and publish his writings in expensive editions.

VII

And last of all, there is Uppsala where memories of Swedenborg cluster about University and Cathedral. It was with a thrill of great expectancy that I stepped down on the station platform at Uppsala to be met by a tall handsome boy, Olaf Stroh, son of one of the greatest of Swedenborg scholars, Alfred Stroh. As a guest of Mrs. Stroh I passed several happy weeks at Uppsala, working in the University Library as well as among Mr. Stroh's own valuable books, and getting acquainted with Mrs. Stroh and her three delightful children. To any student of Swedenborg the monumental work of Alfred Stroh must ever remain an object of veneration and gratitude. But for his tireless efforts Swedenborg's remains would not now be reposing in state in a great marble sarcophagus in the Cathedral, nor would Swedenborg hold the high place he now has among the great men of his fatherland.

It was at Uppsala that Swedenborg passed the most impressionable years of his life,—his childhood, and student years. It was there that in the deeply pious household of his father, in contact with the great theologians of Uppsala, he laid the foundations of his own religious life, and it was also there, through the influence of his brilliant brother-in-law, the future Archbishop, Eric Benzelius, that he turned his life interest in the direction of the natural sciences. Those years, from six to twenty-one, were fraught with destiny for Swedenborg, and for the world, and it is here that one must seek the intellectual and spiritual seeds which blossomed and bore fruit in his later life.

Fortunately there is still much at Uppsala from which to recreate the atmosphere which surrounded his impressionable youth. The Gustavianum, the seventeenth century building which in his day housed all the classes of the University, still stands, with its huge round cupola in which was the anatomical theatre where Olaf Rudbeck performed his epoch-making dissections before the students of science. The fine house in Stortorget built by Jesper Svedberg is gone, but there are many similar houses from the same period. The Västmanland-Dala Nation, which served as a social and academic center for the students from those provinces, is practically the same as when Emanuel, a little boy of eleven, was registered among its members. And when at last his student days were over, and he had successfully defended his thesis before the Faculty of Philosophy in the great hall of the Gustavianum, the young man left Uppsala. But after two hundred years he has returned to that Cathedral where so often he had listened to the impassioned preaching of his illustrious father, and the circle is complete. On the marble sarcophagus lies a silver laurel wreath, gift of the Swedish New Church, with the inscription, "Emanuel Swedenborg, Seer."

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?
Luke xii. 56 (Goodspeed).

The Unsuspected Worker

THE words of the Lord quoted above seem to imply that, had His hearers been able to interpret their day, they would have been able to account for Him. We are likely to ascribe the changes which have overtaken Christianity to all sorts of fairly obvious causes—to the influence of science, to a new knowledge of the Bible, to the crumbling of dogmatic systems, to the pressure of world needs which have prodded religion to become active on the social scale, to the appeal now made to Christian experience as authority rather than to external authority. But when changes occur in the very cast of Christian thought and in the set of Christian aspiration, and seem both good and epochal, surely the living God has something to do with this. Can the chief Worker in the field of mankind's spiritual life be inactive? May it not be that His is the initiative? Such causes of change as we have named, are means to His hand, while the ultimate cause of all is a fuller assertion of His presence with men. If we assemble examples of the trends toward a more effective Christianity, and reach into the essence of them, may we not find that the Lord Himself is moving toward the new day? The Christ is likely to come, the Gospels say, as a thief in the night, that is, without our realizing it. May it not be our chief awakening to find that He is engaged in what is happening, and to see, too, in what ways, and to what immediate ends?

The Aim of the Quarterly

A prominent American periodical used to print below its name the declaration: "Aims to interpret the New America which is attaining consciousness in this decade." Similar words will serve to state the aim of this Quarterly. It aims to interpret as discerningly as it can the new Christianity which is attaining consciousness. "In this decade" can hardly be added; for contemporary Christianity has been coming into existence for more than a century. About as long ago as that, it began to abandon traditional view and outlook. And it has a long course to run still. Even now, it has hardly found itself. With what insights we have and with those of our fellow Christians, we seek to interpret and promote the Christianity now coming to self-consciousness.

Re-proportioning the Social and the Personal

An economist (Sir Arthur Salter, in the *Yale Review*) writes: "(The world) seems clearly feeling its way to a new system in which elements of socialization and private enterprise will be combined in different proportions from those which we have witnessed in the past." This sounds as though the religionist may say that, at bottom, regard for the general welfare and regard for self are involved. It must be that we are seeing the general good a little more clearly; and if so, personal liberty is really not so much restricted as it is pitched at a more significant point of choice. A religion which reckons more generously and definitely with the larger good, is being invited into a situation which at first sight is only a change in our economic and social structure. Christianity cannot afford to lag behind economics in sensitiveness at this point. Perhaps it does not and has not done so. Perhaps the work of such men as Kingsley in England and Rauschenbusch in America has borne more fruit than we think. Christianity has certainly been intimating—for a long enough time to bring action—that such a step must come, of combining, in different proportions from those of the past, 'elements of socialization and private enterprise."

The Power of Hidden Truth

The same student of economics feels sure that "imperialistic exploitations of backward peoples by industrial nations" are over. At another point in his discussion he says that "never again will it be possible to explain to citizens in a democracy that a depression with its unemployment is the result of the working of inexorable economic laws." If such an explanation can no longer be offered to democratic peoples, it must be because the conviction is pretty strong that a social organism like a nation has a responsibility to itself as a whole and is bound to take collective action toward more just conditions. What a step in social conscience that is! And as for the other statement, that "imperialistic exploitations of backward peoples by industrial nations" is a practice of the past, not only must we have been forced out of the practice by our economic need of each other, but we must be hailing a different attitude with approval and with a bit of scruple, and that a scruple on a national scale. It may be dawning upon us, as Secretary Wallace says, that we are more than "economic men"—something best said, he remarks, centuries ago in the declaration that we do not live by bread alone. Are not the spiritual principles at work more numerous than we think?

> Sometimes a truth which governs is not presented visibly before the understanding, but lies in obscurity; and yet it governs. Swedenborg, *Arcana Coelestia,* No. 5044.

But we do need to see to it that we are "as quick and interested about cooperation and the abundant (and not merely economic) life as our nineteenth century predecessors were about competition and the survival of the fittest" (Secretary Wallace, in *Scribner's,* January, 1935).

Religion and the Automobile

Surely there is no connection! Science and the automobile, yes, but—

Statistics harrow us with the fact that the chief killer in our civilization is not the gangster, but that great convenience and product of scientific skill, the automobile. Some one has called it "Public Enemy No. 1."

Consider the deaths with which the highways are strewn, hear the echo of the ancient bidding, "Thou shalt not kill," and then say, if you can, that there is no connection between the automobile and religion.

It is not easy to deal with the gangster, but it seems to be a quandary what to do to curb this other killer.

Highway engineers do all they can to make the roads safe. Motor engineers do their best to bring cars within full control of the driver. Then unreason does the mischief. Drivers will not use reasonable speed. The difficulty is with the human factor. "The trouble," a newspaper editor says, "lies largely in the fact that there has been no change and refinement in the human machinery to keep pace with the improvements in design and mechanism of the motor." The editor calls for "a governor in the human consciousness." That sounds like another demand upon religion. There are in society such safety devices as penalties for misdoing,—"external bonds" on human action, we call them; they are not to be ranked too high. Then there are "internal bonds," which are of far greater value socially and personally. These bonds are such "governors in human consciousness" as regard for the human being, horror at taking a life, responsibility to society. Obviously they are furnished, or should be furnished, by religion.

Hebrew

Interestingly enough, Hebrew is being revived as a spoken tongue.

The writer recalls how proudly a shopkeeper in Jerusalem displayed to him a daily paper printed in Hebrew, not, he said with emphasis, in Yiddish. The language is now, in fact, one of the three official languages of Palestine. As motorists descend the hills of Galilee on the way to Tiberias, they pass an arresting road-sign, which reads, in the Hebrew, "faces of the sea," for at that point one is going below sea-level, to descend 680 feet more before halting beside Lake Galilee.

A newspaper man was the pioneer in the movement to revive biblical Hebrew; Zionism speeded his efforts. Ben Yehuda compiled a dictionary, fashioning new words for modern needs and things, even to a word for "dictionary." That was years ago, and now children read juvenile classics in the tongue, their parents read newspapers in it, the farmer studies agricultural manuals in it. Meanwhile, for the student of the Old Testament in the original, more precise knowledge of the written language steadily accumulates.

The Appeal to Religious Experience

Readers of current religious literature are aware that the sanction for religious teaching is more and more sought and placed in the Christian experience. To what this experience is found to be, doctrine must conform. Appeal is made, not to documents, whether creeds, dogmatic systems or even the Scriptures as books, but to the realities, as far as discoverable, of the life of the spirit. One finds the same appeal made in Swedenborg. Nearly two centuries ago he analysed and criticized many doctrines then current. The underlying reason for his polemic was not that the doctrines were illogical or unscriptural, but that they did not answer to the spiritual realities. Often they hindered the spiritual life instead of fostering it. In his own formulations of teaching, he drew upon the Christian experience in one unexampled way, if we credit his assertion that the spiritual world was thrown open to his observation. There he could examine the spiritual life as it is lived in its own revealing environment. To what he found there, his formulations answered. Hence he spoke of them as "the faith of the new heaven" as well as of the new church. Unrepeatable by us though it was, this appeal to experience was the sort of appeal which has become widespread in the theological world.

> The laboratory method supersedes the method of speculation.
>
> Schleiermacher was convinced that religion is essentially a profound experience, involving a mystical relationship between the inner life of man and the great mysterious Infinite upon which man is dependent. To explore and interpret this fundamentally religious experience is the task of theology. G. B. Smith, *Current Christian Thinking,* p.p. 80, 82.

"The Society of the Holy Imagination"

> The one great magic of human life consists in man's ability to conceive an ideal above where he stands, to express his ideal in something material, and then, by living with this material expression, to be lifted up to the ideal itself. R. W. Brown, *The Creative Spirit,* p. 49.

These words give us excellent terms in which to say what disciples of contemporary Christianity seek to do. In Christianity, as it is being conceived and experienced anew, we have the ideal which commands our effort. In our church organizations and in the structure of human society we have the material something in which to give expression to the ideal. Living with these material expressions from day to day and seeking to realize in them justice, spiritual sensitiveness, mercy, regard for the neighbor, knowledge of God, we are lifted individually and as a whole ever nearer to the ideal.

W. F. W.

EDITORIAL

IN offering THE NEW CHRISTIANITY to the public its editors are alive to the fact that the world is at a critical period in its history. We dare not avoid facing this fact. That there is a crisis in economics, in politics, in international relations and in religion, with a train of lesser crises for every living person, can mean only that we are now confronted with a future the character of which is still undetermined. The determination of what it shall be rests on the decisions of human beings.

Not only so, but the decisions which are made and acted on today will involve a determination of the character of future ages. Our whole civilization and culture are in a state of unstable equilibrium, and once a start has been made in a given direction there will be no immediate turning back.

In this crisis no one can escape his share of the responsibility for the solution, but to accept that responsibility consciously cannot fail to give rise to questions as to the true course, the wisest procedure, and adequacy on our part to follow it.

We do not believe, however, that humanity has been left to muddle through by its own strength. We are convinced that above our crisis and struggle, transcending our ignorance and inadequacy, is God who became flesh in the Lord Jesus Christ, and who has never ceased to reveal Himself to men as the source of light on our path and as the source of our strength to follow it. Down through the ages men have come to find God, the source of light and strength, in the Old and New Testaments, and to gain there from Him the illumination and inspiration through which to deal with the crises of life.

It must be granted, of course, that many today either fail to find these values in the Scriptures or else are finding them in ways quite different from those employed by their fathers. Even this, we believe, is itself a part of the process in which God is continually making Himself known to men. Moreover, we believe that by means of Emanuel Swedenborg He has made it possible for men, in a unique degree, to understand the significance of the crisis in which we find ourselves and to gain the knowledge and power to deal with it.

But light even from the sun does not warm or illumine empty space. If we leave the earth, the sun and stars shine brighter, but it is cold night around us. So it is with the light of the new day in Christianity. Unless it strikes the actual world and the real and pressing problems to be found on earth, it will be quite without effect.

What then is our responsibility in a day fraught with grave consequences? In a variety of fields of thought and action—Bible Study, Theology, Philosophy, Psychology, Ethics, History, Sociology and Economics—new ideas are being broached, and on the basis of them action is being attempted. Undoubtedly many of the theories have little to commend them, but there are others of high importance for those who look forward to the coming of a new day. The distinction between bad and good unfortunately is not readymade, but is only possible as the result of serious thought and discussion. It is our responsibility to bring to bear on what is going on in the various realms of human thought and endeavor whatever light may come to us. And let us bear in mind that it is better to make living use of a single principle than to accept in its entirety the most perfect system of thought and then allow it to remain unfruitful.

IT is the fashion today to criticize and disparage ecclesiastical organizations. They are often regarded as for the most part bereft of real spiritual power. When they are impotent, the reasons are not far to seek. In trying to make them instruments to minister to what we call our spiritual needs we have too often only been serving, as a matter of fact, our gregarious impulses, or our desire to enjoy that feeling of being right with the world which comes when we are able to commend our beliefs and practices to others, or our demand for something which will give us strength to pursue a road which we have marked out for ourselves. All this makes a mockery of the claim that the church is God's instrument for the fulfilment of His purpose. The only wonder is that things are no worse than they are. Nevertheless ecclesiastical organizations are necessary, and it rests with their members whether they shall serve well or badly. Organization multiplies the power of ideas as the lever multiplies the power of the hand.

Today as never before there is a place for a church composed of men and women united in the pursuit of God's will, in the desire to know it, in the effort to do it and in the readiness to make the sacrifices which cooperative effort always demands. Such a church will not be content to minister to the private wants of its constituency or even to make propaganda for ideas. It will indeed want to bring those who associate with it into touch with God who is the source of all vision and inspiration, that they may gain from Him the illumination and the strength to do His will. It will be zealous to know the truth and to make it known to others. Such a church will never be satisfied until thought and passion avail to rid the world of some of the suffering and injustice now found there. For unless God is completely indifferent to the fate of mankind, He can have no part in a church which is satisfied with cultivating personal piety or inculcating theoretical truths while human needs go unsupplied.

BOOKS

Be renewed in the spirit of your mind.

SOME ASPECTS OF THE STUDY OF THE SYNOPTIC GOSPELS

THE SYNOPTIC GOSPELS. *By J. H. Ropes. Cambridge: Harvard University Press, 1934. 117 pages. $1.50.*

THE FOUR GOSPELS: A NEW TRANSLATION. *By C. H. Torrey. New York: Harper & Brothers, 1933. xii, 331 pages. $3.00.*

FORM CRITICISM: A NEW METHOD OF NEW TESTAMENT RESEARCH: INCLUDING THE STUDY OF THE SYNOPTIC GOSPELS BY RUDOLF BULTMANN, AND PRIMITIVE CHRISTIANITY IN THE LIGHT OF GOSPEL RESEARCH BY KARL KUNDSIN. *Translated by Frederick C. Grant. Chicago: Willett, Clark & Company, 1934. 161 pages. $2.00.*

JESUS AND THE WORD. *By Rudolph Bultmann. New York: Charles Scribner's Sons, 1934. xii, 226 pages. $2.00.*

"THE special interest which attaches to the Synoptic Gospels is explained by the fact that they are our most important sources for the historical work of Jesus of Nazareth." These opening words of Bultmann's brief discussion of the study of the Synoptic Gospels express not only the interest but also the range and point of view of that study. Concentration on the first three gospels to the exclusion of John is the result of the conviction that the obvious difference of the fourth gospel from its predecessors represents the results of theological reflection, and that while some of its additional material may be sound tradition it is extremely difficult to determine its extent.

All this but emphasizes the fact that current study of the gospels springs from an historical interest and is guided by historical considerations. Nor is this preoccupation with the historical point of view strange. Christianity professes to be based on the life and teaching of the historical figure of Jesus of Nazareth. Now the gospels, by which alone we know that life and teaching, although they have an obvious religious value just as they stand, have to the historian just the characteristics which would be expected in ordinary historical sources. When they are approached with a mind free from traditional interpretations and the presupposition that they must be correct and concordant, it is plain that they give different versions of the same incident, varying reports of the same saying, and present three separate conceptions of their central figure. Moreover there are obvious literary relations between them. Mark was used by both Matthew and Luke, and these two had other material (chiefly sayings) in common, to which each added further traditions from other sources.

With the recognition of these facts the question of historical value becomes insistent, and it is with this question in an acute form that current study of the gospels is chiefly busy. It cannot be said to be solved, but various lines of investigation are being followed and have yielded interesting results.

The starting-point for an understanding of the gospels must be the recognition of what they were for themselves, and this is admirably set forth in Ropes's brief volume.

Mark is concerned with the essentially theological question of how the career of the Messiah could have ended in apparent defeat. Mark gives two answers, the historical answer that He was innocent of any just charge except that He claimed to be the Messiah, and the theological answer that having prophesied His sufferings, His exaltation and His return in triumph to establish His kingdom, His words were confirmed by the resurrection.

Matthew's gospel is "a systematic compendium or manual of what could be known in Matthew's day about the life of Jesus Christ and about his teaching" (p. 44). Luke's gospel is volume one of a history of the origins of Christianity, of which the Acts of the Apostles is volume two. This first volume is of necessity biographical, and is indeed the only gospel whose primary purpose is biography. "It is as full a narrative of the life of its divine hero as the limits of space . . . and the available material permitted" (pp. 70, 71).

Ropes's book concludes with a brief discussion of several problems common to all the Synoptic Gospels. It is the work of a scholar of the first rank, whose deep learning is constantly apparent to one familiar with the field, but whose literary skill and sanity of judgment prevent that learning from ever being obtrusive. It is not only an excellent introduction to the historical study of the gospels, but it cannot fail to illuminate one's own understanding of them.

But the earliest of our present gospels most probably was composed about the year 70 A. D. It is precisely the knowledge of how the tradition may have been modified and developed in the previous forty years which the historian must have if he is to estimate the value of the traditions we have in the gospels. One of the simplest ways of dealing with that problem is the hypothesis which underlies Torrey's translation of the gospels. Torrey's thesis is that our present Greek gospels are simply literal translations of Aramaic originals which are now not only lost but which have left no trace that they ever existed except in their translated form. They are thus much earlier than has been thought, and indeed go back to a time so near the events they record as to be of the highest value just as they stand. He bases this theory first on the fact that many apparently peculiar constructions in the Greek of the gospels can be explained as the literal rendering of an Aramaic original, while many difficulties in understanding the gospels can be eliminated by translating the Greek back into Aramaic, which is then capable of another interpretation. Torrey finds extensive traces of both of these effects throughout the gospels and his translation takes account of these alleged facts. The translation is in many ways excellent, but it is practically impossible to accept the premise on which it is based. In the first place students of Hellenistic Greek do

not find it necessary to postulate translation to account for the gospel idiom. Torrey maintains that only the Aramaic specialist can judge whether the idioms are Aramaic or not. But while that may be, by the same token only the Greek specialist can say whether they are not also possible Greek. The fact is that few specialists in either language accept Torrey's position. Again, Torrey takes no account whatever of the large body of evidence that at least part of the tradition has received its present form in a Greek milieu, and does not give adequate consideration to the evidence that Matthew and Luke used Mark in a Greek form. Only so can the extensive coincidences in expression be accounted for. The truth is that Jesus undoubtedly spoke Aramaic, as did those who first told about Him, and that fact may be expected to have influenced the tradition, but that any such sweeping theory as Torrey's can solve the problem of the historical value of the sources for the life of Jesus seems quite impossible.

A more promising attempt to consider what has been called "The Gospel before the Gospels"* is to be found in Bultmann's *The Study of the Synoptic Gospels,* already referred to. The premise of form-criticism is that the separate sections into which the gospel material can be analysed may be classified into certain definite types which can be shown to have originated under determinable circumstances. Once these forms and their origins have been recognized, all that is necessary to determine the historical value of an incident is to classify it as to form, and then the conditions of its origin may be immediately inferred.

The first type is the miracle story. A comparison of gospel miracles with miracle stories "makes it clear that the miracle stories of the gospels possess a remarkable resemblance to the Hellenistic miracle narratives; the latter accordingly throw significant light on the problem of their origin or at least of their formulation" (pp. 36, 37).

The second type are the apothegms. "It is characteristic that the narrated scene serves only as the framework for an important saying; the whole point lies in the saying and the frame simply gives the situation in which the word was spoken and its occasion" (p. 40). For the most part, Bultmann thinks these apothegms are the creations of the early community, either defending its members against criticism or giving "expression to what Christians had experienced of their Master or what he had experienced at the hand of his people" (p. 45). In some cases the sayings around which the incidents are built may well be genuine, in others they have some other origin.

In the traditions of the words of Jesus three forms are distinguishable: Proverbs, Prophetic and Apocalyptic sayings, and sayings concerning the Law. Of the first "it is quite clear that we must reckon with the possibility that the primitive community placed in his mouth many a beautiful saying that was really derived from the treasure of Jewish proverbial lore" (p. 55). The prophetic and apocalyptic sayings "are distinguished by their brevity and vigor and have their parallels in ancient prophecy, not in contemporary apocalyptic. . . . One may with perfect right recognize among them authentic words of Jesus" (p. 56). As for the sayings concerning the law, "though the formulation of one or another of them may be due to the church, as a whole these words of conflict with legalism, and expressing a spiritual obedience to the will of God, go back to the prophetic personality to whom the church owed its existence, that is to the personality of Jesus" (p. 58).

What is the outcome of this investigation for our knowledge of the teaching of Jesus? Bultmann's conclusions here are stated in detail in his book called in German "Jesus" and in English "Jesus and the Word," but they are well summarized in the shorter work we have been considering:—

"We must probably conclude that in the eschatological as in the ethical teaching of Jesus the same fundamental view of God and of man is presupposed. The eschatological expectation arose out of the conviction that God is the final Reality, before whom everything earthly fades away, and before whom man in his unworthiness and worthlessness sinks to nothing. Only the future, which is God's, can bring salvation to man; and this future still faces man, in the present, and requires of him the decision for the world or for God. This is exactly the sense that Jesus' moral demands held. Jesus sets forth neither an individual nor a social ethics; that is, he measured the deeds of men neither according to an ideal conception of human personality nor of human society, but he taught men that the present instant is the moment of decision, in which it is possible to yield up every claim of one's own and submit obediently to the will of God. It is this way of the good will, that Jesus preached, which leads man directly to the awareness of his own unworthiness and worthlessness in the sight of God, and of his own situation as faced with inevitable decision; it is only here that he learns the profoundest meaning of God's forgiveness, which one can receive only as a little child" (pp. 73, 74).

There is much about the method of form-criticism which seems artificial and which will hardly be a permanent factor in gospel research, while even within its limits Bultmann's applications of it are probably too extreme. Yet the fact remains that when once the shock it gives to long established views has been borne, the loss is more than matched by gain. There is about Bultmann's presentation a ring of fundamental authenticity. Certainly the teacher he depicts utters words which probe to the depths of our hearts, words whose divine origin stands forth not by virtue of the fact that they are guaranteed by a figure otherwise believed to be divine, but because they face a man with something which can only be the presence of God. That is an achievement far beyond the orthodoxy whose external "proofs" are here so rudely knocked about.

FREDERIC R. CROWNFIELD.

**The Gospel before the Gospels,* an excellent discussion of the value of form-criticism by B. S. Easton, New York, 1928.

REALISTIC THEOLOGY. *By Walter Marshall Horton. New York: Harper and Brothers, 1934. 207 pages. $2.00.*

ALTHOUGH this book is called theology, laymen as well as ministers will find it interesting reading; and although it is classed as realistic, theologians of all schools should enjoy its argument. In the main, though frank in criticism, it is moderate in tone and conciliatory in spirit. In a time when we are continually pursued by extreme theories, such a theology appears mild. In a day of criticism, debunking, and pessimism, we are presented with what might be called a "theology of appreciation." Because of this spirit in the book those who have to be startled by extreme presentations of new ideas will fail to be impressed, especially those who think such an attitude the sign of realism. The author would probably call such people "idealistic optimists" flying the flag of realism. Here we have a realist identifying his flag.

In the first chapter, "The Decline of Liberalism and the Rise of Realism," we find this realism clearly set forth. Realism in the first place is the revolt against idealistic optimism, or as he says, "wistful idealism." Anything that comes into that category must be abandoned. Liberalism has built its hopes on scientific research, historical research, and on psychological and sociological technique. It has insisted on the identification of the rational and the real, and has been founded on a false optimism. But, says the author, the ways of Providence are at times inscrutable, and ultimate reality may break in on our world in non-rational ways. All is not sunshine and rain; there are also the earthquake and the hurricane. Here there is apparently agreement with the Barthian idea of the discontinuity of this world and ultimate reality.

But Barthianism displays a wistful idealism with regard to that ultimate reality. If we are to wait for God to "break into" our world with provision for our needs, we shall discover once again we have no true basis for our optimism. There are times when the word of man is the Word of God; when scientific discovery becomes divine revelation; when social action is pure religion. Here there is apparently agreement with Humanism.

Yet Humanism must bear its share of the attack in the revolt against idealistic optimism. Humanism betrays a wistful idealism with regard to man, and his self-sufficiency. Consequently the hopes of humanism are doomed. Knowledge of human nature, technique for social control are not enough. The more realistic that knowledge is, the more certain are we that there is need for more moral power; the more perfect our technique, the more fully do we realize the necessity for touch with reality, with a Spirit that will vitalize our organizations, that will give them the quality of the larger life.

In this critique of modern theological trends, with its awareness of the finer spiritual issues involved, one is led to think of the early revolt against the false idealism of his day made by Swedenborg. He regarded the "wistful idealism" of his day as "vanities and insane," and as the main stumbling-block in the quest for reality. Yet in his previous book: *Theism and the Scientific Spirit,* Dr. Horton disposes of Swedenborg by classifying him as an idealist. In this criticism, of course, Dr. Horton was not giving an opinion based on his own study. But guided by previous criticisms by others he dipped into Swedenborg at random, as is evident by his use of quotations. One could wish Dr. Horton had made a "realistic" study before committing himself. He must then necessarily have been struck by the realism of Swedenborg's writings. But by using an uncritical method of securing evidence he passed by such things as the doctrine of discrete degrees, the laws of Divine Providence, and Swedenborg's account of the spiritual causes of our present "human predicament." Let us note the relevance of this apparent digression from the book under consideration. The central idea of liberalism, which Dr. Horton is unwilling to abandon, is the idea of "continuity," the unity of all things in God. He says: "If an unqualified emphasis upon unity, organism, continuity lands us in a sort of pantheism, an unqualified revolt against it may land us in an equally disastrous deism, in which all sense of God's presence as an operative principle in the world may be lost" (p. 34). So he is landed in a "sort of pantheism," out of which he could be lifted by the doctrine of the "discrete degrees" of creation, and the operation of God by "influx" through discrete degrees, which results in the continuity of the Life of God in the life of the world, without identifying God and the world. Again, Dr. Horton gives a splendid analysis of the problem of Divine Providence in general. He shows the need of abandoning many of the old crude ideas of Providence as the provision of prosperity and progress. But he does not come to the clear conclusion that the purpose of Providence is the eternal welfare of man, nor does he seem to think it necessary to seek any possible "laws" by which Providence operates. So we say that had he been familiar with Swedenborg's work on *Divine Providence* he at least would have impressed with the realistic study of such laws as can be demonstrated to be operative. Once again, in the chapter on "Our Human Predicament" the author deals with the great problem of evil. We believe that the most realistic discussion of this problem to be found anywhere is in Swedenborg's works. There it will be found he faces the "stubborn facts" and "pierces through to the ultimate truth," and that he bases his faith on what he finds is "actually there"; and that is what Dr. Horton says realism suggests to him just now.

Realism is to him more than a revolt against the idealism of the nineteenth century liberalism; it is also this "facing of facts," dispelling "romantic illusions," "piercing through them" to objective reality, and building faith and courage not in spite of the facts but upon the facts. To define the meaning of realism further, the author proceeds to discuss the doctrines of the Providence of God, of Christ and the Church, and of the Plan of Salvation. These are most refreshing pages in which theology is made to live and to maintain its place of commanding importance in the thought of the world.

It seems clear in this book, as also in that recent symposium, *Religious Realism,* that realistic theology will eventually come through to a more clearly defined theology of Divine Humanity, fulfilling the purposes of the Incarnation theology of the Oxford Movement, and becoming still more closely akin in its human emphasis to the New-Church theology. It is in

human life that we find the secret of the continuity of the life of God and the life of the world. While Dr. Horton says that God is not an "individual person" but is an "all pervasive spirit," it is evident that he thinks of God as a Human Spirit, whose Mind and Will are the pattern for our mind and will. In his account of the incarnation he gives in his own terms the New-Church explanation of the change that took place in God. God became present in humanity as never before; He made available His power as never before. It is this Human God "whose Word and Will are our duty to discern," who dwells now in "the spirit of the Church"; and whose plan of salvation is the extension of the truly human life from individual responsibility to fellowship in the Church, to family and community life and so to all larger groups. All are to be built on the human pattern as made known in the Divine Human Jesus Christ.

To read this book is to receive a twofold challenge: to recognize the divine source and the social implications of religion.

NORMAN R. GUTRY.

REFLECTIONS ON THE END OF AN ERA. *By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1934. 296 pages. $2.00.*

IN this book the gifted Professor of Applied Christianity at Union Theological Seminary faces with quite exceptional realism the facts and liabilities of our present spiritual and social outlook. To him the "end of an era," involving the present disintegration of an economic order, is simply the end of an age of fragmentary, superficial insights.

The author himself would class as a "liberal" in the ordinary sense of open-mindedness and freedom from traditionalism. But he considers that on the whole the long dominating "liberal culture of modernity" now shows itself inadequate by reason of its "easy faith" which tends to "obscure the tragic facts of contemporary history." On the other hand, "classical religion," as known in the orthodox groupings of Christianity, has always been clear-sighted in sensing the stubborn wickedness of political and economic practice. This clear insight is to be valued. Yet, classical religion tends to defeatism or acquiescence as regards the resistance of political and economic powers to the setting up of God's Kingdom in their respective realms.

Hence Niebuhr maintains that the only effective religious approach to the economic and social issue is a radicalism which avoids both the easy optimism of the liberal and the defeatism of the orthodox.

The author maintains that only socialism can provide such economic agreements as even to approximate justice in our modern, technologically conditioned world. Even socialism is to be valued chiefly for the opportunity it affords to the life of the spirit.

The book provides some wholesome shocks. Religionists, capitalists, socialists, radicals, pacifists,—are all shaken out of illusions. Dream attitudes, whether assuming the permanence of some order of things essentially dead, or prematurely celebrating victories of newer, worthier causes,—find little reassurance in these pages.

Altogether, a book not necessarily to be agreed with at every point, but of priceless value for its spiritually tonic effect.

EARL C. HAMILTON.

A CHRISTIAN MANIFESTO. *By Edwin Lewis. New York: The Abingdon Press, 1934. 245 pages. $2.00.*

FROM the Professor of Systematic Theology and the Philosophy of Religion at Drew Theological Seminary comes a book of strange self-contradictions, a book at times modern in outlook, at times extremely fundamentalist, yet important for two reasons at least. It indicates the trend away from the thought of the plurality of persons in the Godhead. This is the strength of the book. It also shows the futility of attempting to do religious thinking without scientific method. Where the book is weak, this is its weakness.

It is strange that Dr. Lewis, whose faith is apparently still growing, is willing to stake the future of his religious faith on unscientific method. Particularly in the opening chapters of his book he seems to be fighting against modernists, liberals and scientists. When he would speak of philosophy, psychology and science, he refers to "philosophic, psychological, and scientific prejudice." We would rather that he should devote his arguments not to the prejudiced but to the best scientific mind. But necessarily, when he refuses to recognize the censorship of a scientific mind, he has to fall back on passionate and dogmatic utterance; he is driven to give exact definition of the problematical, and dogmatic assertion of the unproven. We are reminded of the "Credo quia absurdum!" commonly ascribed to Tertullian when he declares that we must believe a thing because it is "too audacious for a man to have imagined." And when he says of the record of the public ministry of Jesus that "nothing is important which did not happen to get recorded," we wonder how he happens to know. However, the author's dogmatic assertions are mostly in affirmation of the great doctrines of Christianity, and one is likely to feel like saying at times, "I still believe what he says in spite of the way he says it."

The best chapter in the book is probably that on "The Incarnate God." We cannot do better than let it speak for itself. The thing that distinguishes Christianity, says Dr. Lewis, is the faith that "God personally entered our human lot and knew our human limitations, and made atonement for our human failures." "The Incarnate Life, truly human as it was by virtue of the law of its experience, nevertheless was a life whose subject possessed the metaphysical status that belonged truly to God." Of the doctrine of the Trinity he writes: "In essence the Trinity means that the eternal God is the subject of a necessary process of self-differentiation, which he can no more prevent than he can prevent his own existence, and which results in his containing within himself all the elements of a complete personal experience." The day is almost gone when the explanation of the Trinity could be given that the Trinity is necessary to God's *social* life.

It is this emphasis on the personal unity of God that helps to clarify the otherwise difficult chapter on "The Atoning Deed." This chapter raises the vexed question of the Sovereignty of God, and deals with it in a way that challenges deep thought, as does the whole book. NORMAN R. GUTRY.

LAY LEADERSHIP IN PROTESTANT CHURCHES. *By Leo Vaughn Barker. New York: Association Press, 1934. xii, 240 pages. $2.50.*

THE work of Dr. Barker is to be classified among the studies in the field of social science. The author follows the generally recognized methodology for such undertakings, i.e., first, the examination of many individual lay leaders and, second, inferences and conclusions regarding the entire body of lay leaders in the churches. From this he outlines the qualities, background and characteristics most likely to be present in the development of the best type of leadership and offers suggestions to the churches as to how such leadership may be trained.

The need for a study of this kind requires no defense. The author shows how lay activity and leadership in the various phases of church life is inherent in the spirit of Protestantism and an increasingly important factor in the activities of the church today. The book is invaluable to ministers and others in positions of great church responsibility.

A total of 1001 men and women who have assumed church leadership forms the basis of the study. They range in age from 20 to 65 years and represent 82 churches of various sizes and varying locality. The questionnaires sent out (totaling over four thousand) are long and involved, their proper filling out required a great deal of time, mental activity and patience, and too much cannot be said in praise of the energetic and devoted souls whose replies form the basis of the study. However, all this is rather to the detriment of the representative sample.

Dr. Barker points out the results of his study indicate that certain general qualifications are characteristic of the best leaders. Contrary to the opinion of many, the younger men and women, ages 20 to 40, are usually better qualified than the older. Those who were active in church work (not merely church attendants) during adolescence are also more able, in general, to assume leadership responsibilities. Again, those who have had some college training are, for the most part, better equipped than those who have never gone to college. Specialized training in the field of religion, whether obtained formally by courses or through attendance at conferences, is found to be an important factor making for good leadership.

The author suggests that ministers give due consideration to the above qualifications and their combinations in the selection of men and women leaders for church activities. He also offers his study to the churches as a basis for leadership training, to develop, as he says in his closing lines, "a fellowship of men and women who will share with interest, understanding, insight and skill in carrying forward at some point the purposes for which the Protestant Church exists in the community and society at large." GEORGE P. BISCHOF.

CHRISTIANITY AND COERCION. *By Francis John McConnell. Nashville, Tenn.: Cokesbury Press, 1933. 127 pages. $1.00.*

THE question of coercion is of intense moment to Christians. Is coercion avoidable? If not, how shall the Christian conscience decide what forms to uphold and what to condemn? In the volume under review the problem is searchingly dealt with by one of the most distinguished bishops of the Methodist Church.

In the handling of the subject, that form of coercion known as war is given little standing in Christian estimation. Though entertaining no definite conviction of an absolute dispensing with war in the world as at present constituted, the author contends that war can and should be stripped of its Christian prestige. The churches must be gotten "out of the business of blessing war." The conscientious objector he regards as worthy of high respect and Christian support *if* he be of such temper as to be "willing to die, if need be, for his belief."

The Bishop favors a socialistic type of economic structure, and believes that all necessary changes to that end can be brought about peaceably. In that he is somewhat at variance with such leaders and thinkers as, for example, Reinhold Niebuhr. These, far from advocating violence, nevertheless think it very likely that extreme resistance will be encountered before the shift to a better society is finally consummated. It may be well, as an offset, to have Bishop McConnell's more optimistic and very able analysis of that particular issue.

A brief review can do scant justice to the remarkably wide field covered in a rather small volume. In general the attitude of the book is that some forms of legal and social coercion are necessary and beneficial in the existing state of things. On the other hand, some illuminating chapters sketch our emancipation from the intellectual coercion of certain "laws" of nature and economics. "Scientific determinism," "competition the life of trade," "the law of supply and demand," "the iron laws of economics,"—all these former gods are becoming occasions of laughter. This not only betokens new freedom, but indicates, not far ahead, a deeper reverence where reverence is due. EARL C. HAMILTON.

RELIGION MEETS THE MODERN MIND. *By Russell Henry Stafford. New York: Round Table Press, 1934. 214 pages. $2.00.*

IN this book Dr. Stafford, minister of Old South Church in Boston, offers a new appreciation of the abiding values of religion to the average man, by helping him to find a trail leading to them through the average scientific knowledge of the day. The method is to lead from the known to the unknown; the style, conversational and attractive; the hand which points the way, tolerant and friendly. Under the author's prompting, thought moves on briskly to its goal and is focused on the high lights of the spiritual journey.

There is much which the New Churchman will find he shares in common with Dr. Stafford, as a few random quotations will show: "No other life would mean anything to us unless it was continuous with life on earth, so that we could foreshadow its conditions, in principle though not in detail, by what we are now experiencing" (p. 120). "When habits of sin begin to give place to new habits of goodwill and self-forgetful service, that is pardon. . . . When life moves steadily on the upgrade, with no more yielding to any downward pull, that is salvation" (p. 137). There will be sympathy also with his disregard for interpretations of the Cross based on the idea that "God is wrathful and must be appeased," and that "Jesus

had to suffer the penalty of the sins of the world, as a substitute for us" (p. 138). Reverence for the Bible is asked: "in its pages we find him who shows us what God is like, and what life must mean because it comes from such a God" (p. 50).

Dr. Stafford in the last chapter of his book shows a little impatience with words which through vague and careless use have "become mere items in a sort of holy slang, while through long use they have acquired associations in careful speech which echo antique errors of theology" (p. 204). One might wish he would apply this to the use of the word "persons" in the dogma of the Trinity, in which he professes to believe, even though "that dogma, to be sure, is incomprehensible" (p. 37). These persons are, he asserts, "essential differentiations in the divine nature" (p. 37), and the dogma "recommends itself to the mind" because "it allows for a complexity in the nature of God corresponding to the complexity we discover in ourselves" (p. 51). Why then retain the old term, which is not Scriptural anyway? Why not see the Trinity in One Divine Person, the Father of mankind from all eternity, who made Himself known to man in Jesus Christ by assuming our human nature, and who, after He had glorified it, continued to reveal Himself in this Glorified and Ascended Humanity, as well as in the activity of the Holy Spirit? It is because of his devotion to, and personal communion with, the Lord Jesus Christ, that Dr. Stafford keeps his faith in the Trinity. "No other way of looking at Jesus seems to meet my mind's demand" (p. 38). He tells us that "it is through his manhood that we come to appreciate his godhead" (p. 34).

Besides dealing with the author's concepts of God, of man and of the Bible, the book contains excellent chapters on the civil and moral life (especially "The Laws of God and Man") and on some important phases of the spiritual life ("The Anatomy of Sin"). There is a fine and informative discussion of "corporate religion," and the reader's journey ends with a look forward toward eternal life. ANTONY REGAMEY.

MODERN MAN IN SEARCH OF A SOUL. *By C. G. Jung. New York: Harcourt, Brace & Co., 1933. ix, 282 pages. $3.00.*

BECAUSE of Dr. Jung's many years of experience with hundreds of patients from every civilized nation, it is well worth while reading this book from the laboratory of the human soul, though it is not newly off the press.

Modern Man in Search of a Soul is so full of interesting findings and conclusions, and touches on so many subjects, from archaic man and psychology in literature to modern man conscious and unconscious, through all his stages of life and in all his types and spiritual problems,—that we cannot do more than hint at a few points in the contents.

Running through are formulations of thought grown out of Jung's experience with people: as, for instance, his theory of types, which comes interestingly close to heavenly divisions as Swedenborg saw them; the reality to him of the spirit; his view of the stages through which we develop, with death as one of the stages of transition.

And fundamental in all Jung's work and thought is his experience of "the matrix of life": beyond the working of the intellect "there is a thinking in primordial images—in symbols which are older than historical man; which have been ingrained in him from earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them." This belief has grown partly from the character of dream content and is of course his reason for giving importance to analysis by dreams.

"Modern Man in Search of a Soul": The neurosis of our time Jung finds to be the senselessness and emptiness of our lives. His patients (those past middle age) are all ill because of a loss of religious outlook and none are cured without regaining it. People, he thinks, "blind themselves to their own religious promptings because of a childish passion for rational enlightenment."

Jung does not pretend to have more than begun his search. The very fact that he is in the process of finding, he considers to be one of his secrets of helpfulness. But we cannot but admire the extent to which his insight and careful work have taken him, and wonder how far it may be possible for Providence to further the world's spiritual reawakening from the angle of practical psychology.

MARGARET WORCESTER BRIGGS

PERSONALITY AND RELIGION. *By Edgar Sheffield Brightman. New York: Abingdon Press, 1934. 160 pages. $1.50.*

THE basic problem of current theology is the status of personality, human and divine. Dealing with this subject, Brightman's book is both timely and important.

The essence of personality, he says, is conscious experience, unified through memory, knowing, willing, and feeling. This conscious experience is not self sufficient. It demands for its explanation a world of nature and God. God must be either subpersonal or personal. The common description of Him as "superpersonal" is meaningless. A personal God, knowable through faith, is needed to account for our experience.

God is infinite in the sense that "his will is unfailingly good and his task eternal and inexhaustible" (p. 79). "Yet his power is finite in the sense of being limited by conditions in the divine experience which the divine will did not originate. The limiting conditions must be within God if we are to avoid an unintelligible dualism; but they must be limits to his will, not products of it" (pp. 5, 6). This finite-infinite God serves to explain the experiences of personal religion. He "is a God who himself has a task and who seeks the cooperation of all men in bearing burdens, facing problems and lifting humanity from its bondage and degradation" (p. 128). Religion therefore cannot be itself unless it is social.

What is unique in Brightman's presentation is his doctrine of the finite-infinite God and, following from it, a just balance between the personal and social aspects of religion. This basic position is founded on a number of sound observations, but his philosophy is at bottom constructed along traditional lines. It is doubtful whether any such philosophy will really do today. The real values could be conserved much better within the framework of a philosophy like Swedenborg's, though that will only be recognized when Swedenborg is no longer forced into the mold of post-Kantian idealism.

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